

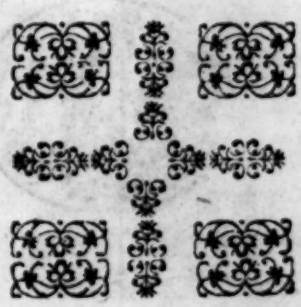
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PRIVATE
DEVOTIONS

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For Several

OCCASIONS,
Ordinary *and* Extraordinary.



LONDON.

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KING's Most Excellent Majesty. 1724.






P R E F A C E

To the Ensuing TREATISE;

S H E W I N G

The Necessity of Caring for the SOUL.

§. I.  HE only Intent of this ensuing TREATISE, is, To be a *Short and Plain Direction to the very meanest Readers*, to behave themselves so in this World, that they may be happy for ever in the next. But because 'tis in vain to

tell Men their Duty, till they be perswaded of the Necessity of performing it, I shall, before I proceed to the *Particulars* required of every Christian, endeavour to win them to the *Practice* of one *general Duty preparatory* to all the rest; and that is The Consideration and Care of their own SOULS; without which, they will never think themselves much concerned in the other.

2. MAN, we know, is made up of Two Parts, a BODY and a SOUL: The BODY only the Husk or Shell of the Soul, a Lump of Flesh, subject to many Diseases and Pains while it lives, and at last to *Death* itself; and then, 'tis so far from being valued, that 'tis not to be endured above Ground, but laid to rot in the Earth. Yet to this viler Part of us, we perform a great deal of Care; all the Labour and Toil we are at, is to maintain that. But the more precious Part, the Soul, is little thought of, no Care taken how it fares, but, as if it were a Thing that nothing concern'd us, is left quite neglected, never consider'd by us.

3. This *Carelessness* of the Soul is the Root of all the Sin we commit; and therefore whosoever intends to set upon a Christi-

an course, must, in the first place, amend that. To the doing whereof there needs no deep Learning, or extraordinary Parts; the simplest Man living (that is not a *natural Fool*) hath understanding enough for it, if he will but act in this by the same *Rules* of common *Reason* whereby he proceeds in his worldly *Business*. I will therefore now briefly set down some of those *Motives*, which use to stir up our Care of any outward Thing, and then apply them to the Soul.

4. There be *FOUR* Things especially, which use to awake our Care, The *First* is, The *Worth* of the Thing; The *Second*, The *Usefulness* of it to us, when we cannot part with it without great Damage and Mischief; The *Third*, The great *Danger* of it; And the *Fourth*, The *Likelihood* that our Care will not be in vain, but that it will preserve the Thing cared for.

The Worth of the Soul. 5. For the First, We know our Care of any worldly Thing is answerable to the *Worth* of it; what is of greatest Price, we are most watchful to preserve, and most fearful to lose: No Man locks up *Dung* in his Chest, but his Money, or what he counts precious, he doth. Now in this respect, the Soul deserves more Care, than all the Things in the World besides, for 'tis infinitely more worth; First, in that it is made after the *Image* of God; it was God that *breathed into Man this Breath of Life*, Gen. 2. 7. Now God being of the greatest Excellency and Worth, the more any thing is like him, the more it is to be valued, But 'tis sure, that no Creature upon the Earth is at all like God, but the Soul of Man; and therefore nothing ought to have so much of our Care. *Secondly*, The *Soul* never *dies*. We use to prize Things according to their *Durableness*: What is most Lasting, is most Worth. Now the Soul is a Thing that will last for ever: When Wealth, Beauty, Strength, nay, our very Bodies themselves, fade away, the Soul still continues. Therefore, in that respect also, the Soul is of the greatest Worth; and then, what strange Madness is it for us to neglect them as we do? We can spend Days, and Weeks, and Months, and Years, nay, our whole Lives, in hunting after a little Wealth of this World, which is of no Durance or Continuance, and, in the mean time, let this great durable Treasure, our *Souls*, be stolen from us by the Devil.

6. A second Motive to our Care of any thing, *The Misery of* is the USEFULNESS of it to us, or the great Mis- *losing the Soul.* chief we shall have by the Loss of it. Common Reason teaches us this in all Things of this Life. If our Hairs fall, we do not much regard it, because we can be well enough without them: But if we are in Danger to lose our Eyes or Limbs, we think all the Care we can take, little enough to prevent it, because we know it will be a great Misery. But certainly, there is no Misery to be compar'd to that Misery that follows the Loss of the Soul. 'Tis true, we cannot lose our Souls in one Sense, that is, so lose them, that they shall cease to Be; but we may lose them in another, that we should wish to lose them even in that; that is, we may lose that happy Estate to which they were created, and plunge them into the extremest Misery: In a Word, we may lose them in Hell, whence there is no fetching them back, and so they are lost for ever. Nay, in this Consideration, our very Bodies are concerned, those Darlings of ours, for which all our Care is laid out; for they must certainly after Death, be raised again, and be joined again to the Soul, and take part with it in whatever State: If then our Care for the Body take up all our Time and Thoughts, and leave us none to bestow on the poor Soul, it is sure the Soul will, for want of that Care, be made for ever miserable: But it is as sure, That that very Body must be so too. And therefore, if you have any true Kindness to your Body, shew it by taking Care for your Souls. Think with yourselves, how you will be able to endure *Everlasting Burnings*; If a small Spark of Fire lighting on the least Part of the Body, be so intolerable, what will it be to have the Whole cast into the hottest Flames; and that not for some few Hours, or Days, but for ever? So that when you have spent many *Thousands* of Years in that unspeakable Torment, you shall be nearer coming out of it, than you were the First Day you went in: Think of this, I say, and think this withal, that this will certainly be the End of Neglecting the Soul; and therefore afford it some Care, if it be but in pity to the Body, that must bear a Part in its Miseries.

7. The *Third Motive* to the Care of any thing, is, Its being in DANGER. Now a Thing may be in Danger Two Ways: *First*, By *Enemies* from without: This is the Case of the *Sheep*, which is still in danger of being devour'd by *Wolves*; and, we, know, that makes the Shepherd so much the more watchful over it. Thus it is with the Soul, which is in a great deal of Danger, in respect of its *Enemies*: Those, we know, are the *World*, the *Flesh*, and the *Devil*; which are all such noted Enemies to it, that the very first Act we do in behalf of our *Souls*, is to vow a continual War against them. This we all do in our *Baptism*; and whoever makes any Truce with any of them, is false, not only to his *Soul*, but to his *Vow* also, becomes a forsworn Creature: A Consideration well worthy our laying to Heart. But that we may the better understand what Danger the *Soul* is in, let us a little consider the *Quality* of these *Enemies*.

8. In a War, you know, there are divers Things that make an Enemy terrible; The *First* is *Subtilty* and *Cunning*, by which alone many Victories have been won; and in this respect the *Devil* is a dangerous Adversary; he long since gave sufficient Proof of his *Subtilty*, in beguiling our first Parents, who yet were much wiser than we are; and therefore no wonder if he deceive and cheat us. *Secondly*, The *Watchfulness* and *Diligence* of an Enemy makes him the more to be feared; and here the *Devil* exceeds: It is his Trade and Business to destroy us, and he is no Loiterer at it: *He goes up and down seeking whom he may devour*, 1 Pet. 5. 8. He watches all Opportunities of Advantage against us, with such Diligence, that he will be sure never to let any slip him. *Thirdly*, An *Enemy near us* is more to be feared than one at a *Distance*: For if he be far off, we may have Time to arm, and prepare our selves against him; but if he be near, he may steal on us unawares. And of this sort is the *Flesh*; it is an Enemy, at our Doors, shall I say? Nay, in our Bosoms, it is always near us, to take occasion of doing us Mischiefs. *Fourthly*, The *baser* and *false* an *Enemy* is, the more dangerous. He that hides his Malice under the Shew of Friendship, will be able

ble to do a great deal the more hurt. And this again is the *Flesh*, which, like *Joab* to *Abner*, 2 *Sam.* 3. 27. pretends to speak peaceably to us, but wounds us to Death; 'tis forward to purvey for Pleasures and Delights for us, and so it seems very kind; but it has a *Hook* under that *Bait*, and if we bite at it, we are lost. *Fifthly*, The Number of *Enemies* makes them more terrible; and the *World* is a vast Army against us: There is no State or Condition in it, nay, scarce a Creature, which doth not, at some time or other, fight against the *Soul*: The *Honours* of this *World* seek to wound us by *Pride*, the *Wealth* by *Covetousness*, the *Prosperity* of it tempts us to forget *God*, the *Adversities* to murmur at him. Our very *Table* becomes a *Snare* to us, our *Meat* draws us to *Gluttony*, our *Drink* to *Drunkenness*, our *Company*, nay, our most nearest *Friends*, often bear a part in this War against us, whilst, either by their Example or Persuasions, they entice us to Sin.

9. Consider all this, and then tell me, Whether a *Soul* thus beset, hath leisure to sleep! Even *Delilah* could tell *Samson*, it was time to awake, when the *Philistines* were upon him. And *CHRIST* tells us, *If the good Man of the House had known in what Hour the Thief would come, he would have watched; and not have suffered his House to be broken up*, *Mat.* 24. 43. But we live in the midst of Thieves, and therefore must look for them every hour; and yet who is there among us, that hath that common Providence for this precious Part of him, his *Soul*, which he hath for his House, or indeed the meanest thing that belongs to him? I fear our *Souls* may say to us, as *Christ* to his Disciples, *Mat.* 26. 40. *What! could you not watch with me one Hour?* For I doubt it would pose many of us to tell when we bestowed one Hour on them, tho' we know them to be continually beset with most dangerous *Enemies*. And then, alas! what is like to be the Case of these poor *Souls*, when their Adversaries bestow so much Care and Diligence to destroy them, and we will afford none to preserve them? Surely, the same as of a besieged Town, where no Watch or Guard is kept, which is certain to fall a Prey to the Enemy. Consider this, ye that forget *God*, nay, ye that forget yourselves, lest he pluck you away, and there be none to deliver you, *Psal.* 50. 22.

10. But I told you there was a *Second* way, whereby a Thing may be in Danger, and that is, from some Disorder or Distemper within itself. This is often the Case of our *Bodies*; they are not only liable to outward Violence, but they are within themselves sick and diseased. And then we can be sensible enough that they are in Danger, and need not to be taught to seek out for Means to recover them. But this is also the Case of the *Soul*; we reckon those Parts of the Body *diseased*, that do not rightly perform their *Office*; we account it a sick Palate that tastes not aright, a sick Stomach that digests not. And thus it is with the *Soul*, when its Parts do not rightly perform their *Offices*.

11. The Parts of the *Soul* are especially these Three; The UNDERSTANDING, the WILL, and the AFFECTIONS. And that these are disorder'd, there needs little Proof; let any Man look seriously into his own Heart, and consider how little it is he knows of Spiritual Things, and then tell me, whether his *Understanding* be not dark? How much apter is he to *will Evil* than *Good*, and then tell me, whether his *Will* be not *crooked*? And how strong *Desires* he hath after the Pleasures of Sin, and what *cold* and *faint* ones toward God and *Goodness*, and then tell me, whether his *Affections* be not disorder'd and rebellious, even against the Voice of his own Reason within him? Now as in Bodily Diseases, the first Step to the Cure, is to know the Cause of the Sicknes; so likewise here, it is very necessary for us to know how the *Soul* first fell into this *diseased Condition*; and that I shall now briefly tell you.

The First 12. G O D created the First Man *Adam* without *Covenant*. Sin, and endued his *Soul* with the full Knowledge of his *Duty*, and with such a Strength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a COVENANT or Agreement with him to this Purpose, That if he *continued* in Obedience to G O D, without committing Sin; then, *first*, that *Strength* of *Soul*, which he then had, should still be continued to him; and *secondly*, That he should never die, but be taken up into Heaven, there to be happy for ever: But, on the other side, if he

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committed Sin, and disobeyed God, then both He, and all his Children after him, should lose that Knowledge, and that *perfect Strength*, which enabled him to do all that God required of him; and, *secondly*, should be subject to *Death*, and not only so, but to *Eternal Damnation in Hell*.

13. This was the *Agreement* made with *Adam*, and all *Mankind* in him (which we usually call the *FIRST COVENANT*) upon which God gave *Adam* a particular *Commandment*, which was no more but this, That he should not eat of *One* only *Tree* of that *Garden* wherein he had placed him. But he, by the *Persuasion* of the Devil, eats of that *Tree*, disobeys God, and so brings that *Curse* upon himself, and all his *Posterity*. And so, by that one *Sin* of his, he lost both the full *Knowledge* of his *Duty*, and the *Power* of *Performing* it: And we, being born after his *Image*, did so likewise, and so are become both *ignorant* in discerning what we ought to do, and *weak* and unable to the doing of it, having a *Backwardness* to all *Good*, and an *Aptness* and *Readiness* to all *Evil*; like a sick *Stomach*, which loaths all wholesome Food, and longs after such Trash as may nourish the Disease.

14. And now you see where we got this *Sickness* of Soul, and likewise, that it is like to prove a deadly one; and therefore, I presume, I need say no more to assure you our Souls are in *Danger*. It is more likely you will, from this Description, think them *hopeless*; but that you may not, from that *Conceit*, excuse your *Neglect* of them, I shall hasten to shew you the contrary, by proceeding to the *Fourth Motive* of Care.

15. That *Fourth Motive*, is, The *Likelihood* That our Care will not be in VAIN, but that it will be a Means to preserve the Thing cared for; where this is wanting, it disheartens our Care. A Physician leaves his *Patient* when he sees him past *Hope*, as knowing it is then in vain to give him any thing; but, on the contrary, when he sees *Hope* of Recovery, he plies him with Medicines. Now, in this very respect, we have a great deal of Reason to take Care of our Souls; for they are not so far gone, but they may be recovered; nay, it is certain they will, if we do our Parts towards it.

16. For tho' by that Sin of *Adam*, all Mankind were under the Sentence of eternal Condemnation, yet it pleased God so far to pity our Misery, as to give us his Son, and in him to make a new Covenant with us, after we had broken the First.

The Second Covenant.

17. This SECOND COVENANT was made with *Adam*, and us in him, presently after his Fall; and is briefly contained in those Words, *Gen. 3. 15.* where God declares, *That THE SEED OF THE WOMAN SHALL BREAK THE SERPENT'S HEAD;* and this was made up, as the first was, of some Mercies to be afforded by God, and some Duties to be performed by us.

18 God therein promises to send his only Son, who is God equal with himself, to Earth, to become *Man like unto us in all things, Sin only excepted*, and he to do for us these several Things.

19. *First*, To make known to us the whole Will of his Father; in the Performance whereof we shall be sure to be accepted and rewarded by him. And this was one great Part of his Business; which he performed in those many Sermons and Precepts we find set down in the *Gospel*. And herein he is our PROPHET, it being the Work of a Prophet of old, not only to *foretel*, but to *teach*. Our Duty, in this particular, is to hearken diligently to him, to be most ready and desirous to learn that Will of God, which he came from Heaven to reveal to us.

20. The *Second* Thing he was to do for us, was to *satisfie* God for our Sins, not only that one of *Adam*, but all the Sins of all Mankind that truly repent and amend; and by this Means, to obtain for us Forgiveness of Sins, the Favour of God, and so to redeem us from Hell and Eternal Damnation, which was the Punishment due to our Sin. All this he did for us by his Death. He offered up himself a Sacrifice for the Sins of all those who heartily bewail and forsake them. And in this he is our PRIEST, it being the Priest's Office to offer Sacrifice for the Sins of the People. Our Duty in this particular, is, *First*, truly and heartily to repent us of, and forsake our Sins, without which, they will never be forgiven us, tho' Christ have died. *Secondly*, Stedfastly to believe, that if we do that, we shall have the Benefits of that Sacrifice of his; all our Sins,

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how many and great soever, shall be forgiven us, and we saved from those Eternal Punishments which were due unto us for them. *Another Part of the PRIEST'S Office was Blessing and Praying for the People; and this also Christ performs to us. It was his special Commission from his Father to Bless us, as St. Peter tells us, Acts 3. 26. God sent his Son Jesus to bless you: And the following Words shew wherein that Blessing consists, in turning away every one of you from his Iniquity: These Means, which he has used for the turning us from our Sins, are to be reckon'd, of all other, the greatest Blessings; and for the other part, that of Praying, that he not only performed on Earth, but continues still to do it in Heaven; He sits on the right Hand of God, and makes Request for us, Rom. 8. 34. Our Duty herein is, Not to resist this unspeakable Blessing of his, but to be willing to be thus bless'd, in the being turned from our Sins, and not to make void and fruitless all his Prayers and Intercessions for us, which will never prevail for us, whilst we continue in them.*

21. The Third Thing that Christ was to do for us, was, To Enable us, or give us Strength, to do what God requires of us. This he doth, *First*, By taking off from the Hardness of the Law given to Adam (which was, Never to commit the least Sin, upon Pain of Damnation), and requiring of us only an honest and hearty Endeavour to do what we are able; and where we fail, accepting of sincere Repentance. *Secondly*, By sending his Holy Spirit into our Hearts to govern and rule us, to give us Strength to overcome Temptations to Sin, and to do all that he now under the Gospel requires of us. And in this he is our KING; it being the Office of a King to govern and rule, and to subdue Enemies. Our Duty in this particular, is, To give up ourselves, obedient Subjects of his, to be governed and ruled by him, to obey all his Laws, not to take part with any Rebel; that is, not to cherish any one Sin, but diligently to pray for his Grace to enable us to subdue all, and then carefully to make use of it to that Purpose.

22. *Lastly*, He has purchased for all that faithfully obey him, an Eternal Glorious Inheritance, the Kingdom of Heaven, whither he is gone before to take Possession for us. Our Duty herein is, To be exceeding careful, that we forfeit not our

Parts in it ; which we shall certainly do, if we continue impenitent in any Sin : *Secondly*, Not to fasten our *Affections* on this World, but to raise them, according to the Precept of the Apostle, *Col. 3. 2. Set your Affections on Things above, and not on Things on the Earth* ; continually longing to come to the Possession of that blessed Inheritance of ours, in comparison whereof all Things here below should seem vile and mean to us.

23. This is the Sum of that **SECOND COVENANT** we are now under, wherein you see what *Christ* hath done, how he executes those *Three Great Offices* of **KING, PRIEST and PROPHET** : As also what is required of us ; without our faithful Performance of which, all that he hath done, shall never stand us in any stead ; for he will never be a *Priest* to Save any, who take him not as well for their *Prophet* to Teach, and their *King* to Rule them : Nay, if we neglect our Part of this *Covenant*, our Condition will be yet worse than if it had never been made ; for we shall then be to answer, not for the Breach of Law only, as in the *First*, but for the Abuse of Mercy, which is of all Sins the most provoking. On the other side, if we faithfully perform it, that is, set ourselves heartily to the obeying of every Precept of Christ, not going on wilfully in any one Sin, but bewailing and forsaking whatever we have formerly been guilty of, it is then most certain, that all the fore-mentioned Benefits of Christ belong to us.

24. And now you see how little Reason you have to cast off the **CARE** of your **SOULS**, upon a Conceit they are past Cure, for that it is plain they are not ; nay, certainly, they are in that very Condition, which, of all others, makes them fittest for our Care. If they had not been thus **REDEEMED** by **CHRIST**, they had then been so hopeless, that Care would have been in vain : On the other side, if his Redemption had been such, that *all* Men should be saved by it, though they live as they list, we should have thought it needless to take Care for them, because they were safe without it. But it hath pleased **GOD** so to order it, that our Care must be the Means by which they must receive the Good even of all that **CHRIST** hath done for them.

25. And

25. And now, if, after all that GOD hath done to save these *Souls* of ours, we will not bestow a little *Care* on them ourselves, we very well deserve to perish. If a *Physician* should undertake a Patient that were in some desperate Disease, and by his Skill bring him so far out of it, that he were sure to recover, if he would but take *Care* of himself, and observe those *Rules* the Physician set him; would you not think that Man weary of his Life, that *would refuse to do that*? So certainly, that Man is *weary* of his *Soul*, wilfully casts it away, that will not consent to those easy Conditions by which he may save it.

26. You see how great *Kindness* God hath to these *Souls* of ours; the whole TRINITY, *Father*, *Son*, and *Holy Ghost*, have all done their Parts for them. The FATHER gave his only Son; the SON gave himself, left his Glory, and endured the bitter Death of the *Cross*, merely to keep our *Souls* from perishing; the HOLY GHOST is become, as it were, our Attendant, waits upon us with continual Offers of his Grace, to enable us to do that which may preserve them; nay, he is so desirous we should accept those Offers of his, that he is said to be *grieved* when we refuse them. *Eph. 4. 30.* Now, what greater Disgrace and Affront can we put upon God, than to despise what he thus values? That those *Souls* of ours, which Christ thought worthy every Drop of his *Blood*, we should not think worth any Part of our *Care*? We use, in Things of the World, to rate them according to the Opinion of those who are best skill'd in them: Now certainly GOD, who made our *Souls*, best knows the *Worth* of them; and since he prizes them so high, let us (if it be but in Reverence to him) be ashamed to neglect them; especially now that they are in so hopeful a Condition, that nothing but our own Carelessness can possibly destroy them.

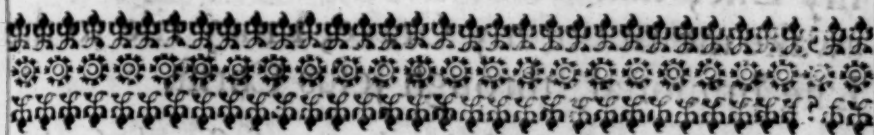
27. I have now briefly gone over those *Four Motives* of *Care* I at first proposed, which are each of them such as never misses to stir it up towards the Things of this World; and I have also shewed you, how much more Reasonable, nay, Necessary it is, they should do the like for the *Soul*. And now what can I say more, but conclude in the Words of *Isaiah*.

Ch. 46. 8. Remember this, and shew yourselves Men: that is, Deal with your *Soul*, as your *Reason* teaches you to do with all other Things that concern you. And sure This common *Justice* binds you to; for the *Soul* is that which furnishes you with that *Reason* which you exercise in all your *Worldly Business*: And shall the *Soul* itself receive no *Benefit* from that *Reason* which it affords you? This is as if a *Master* of a *Family*, who provides Food for his *Servants*, should by them be kept from Eating any himself, and so remain the only starv'd Creature in his House.

28. And as *Justice* ties you to this, so *Mercy* doth likewise: You know, the poor *Soul* will fall into endless and unspeakable Miseries, if you continue to neglect it, and then it will be too late to consider it. The last Refuge you can hope for, is *God's Mercy*; but that you have despised and abused. And with what Face can you, in your greatest Need, beg for his *Mercy* to your *Souls*, when you will not afford them your own? No, not that common *Charity* of considering them, of bestowing a few of those idle *Hours*, you know not (scarce) how to pass away, upon them?

29. Lay this to your Hearts; and, as ever you hope for *God's Pity*, when you most want it, be sure in Time to pity your selves, by taking that due Care of your precious *Souls* which belongs to them.

30. If what hath been said, hath persuaded you to this so Necessary a-Duty, my next work will be, to tell you, How this *Care* must be employed; and that, in a Word, is, In the doing of all those Things which tend to the making the *Soul* Happy, which is the End of our *Care*: And what those are, I come now to shew you.



Christian Reader,

***** Have, for the Help of thy Devotions,
 ***** I ***** set down some FORMS of PRIVATE
 ***** PRAYER, upon several Occasions.
 ***** If it be thought an Omission, that
 there are none for Families; I must answer for
 my self, That it was not from any Opinion, that
 God is not as well to be worshipped in the Family
 as the Closet; but because the Providence of God
 and the Church hath already furnished thee for
 that Purpose, infinitely beyond what my utmost
 Care could do; I mean the PUBLICK LITURGY or
 COMMON PRAYER, which, for all Publick Ad-
 dresses to God, (and such are Family Prayers)
 are so Excellent and Useful, that we may say of
 it as David did of Goliath's Sword, 1 Sam.
 xxi. 9. There is none like it.

DIRECTIONS for the MORNING.

*As soon as ever thou awakest in the Morning, lift up
 thy Heart to God, in this or the like short Prayer.*

LORD, as thou hast awaked my Body
 from Sleep, so, by thy Grace, awaken
 my Soul from Sin; and make me so to
 walk before thee this Day, and all the rest of
 my

my Life, that when the Last Trumpet shall awake me out of my Grave, I may rise to the Life Immortal, through Jesus Christ.

WHEN thou hast thus begun, suffer not (without some urgent Necessity) any worldly Thoughts to fill thy Mind, till thou hast also paid thy more solemn Devotions to Almighty God; and therefore, during the Time thou art dressing thy self, (which should be no longer than common Decency requires) exercise thy Mind in some spiritual Thoughts: As for Example, consider to what Temptations thy Business or Company that Day are most like to lay thee open, and arm thy self with Resolutions against them: Or again, consider what Occasions of doing Service to God, or Good to thy Neighbour, are that Day most likely to present themselves, and resolve to embrace them; and also contrive how thou mayst improve them to the uttermost: But especially it will be fit for thee to examine, whether there have any Sin escaped thee since thy last Night's Examination. If, after these Considerations, any further leisure remain, thou mayst profitably employ it in meditating on the General Resurrection, (whereof our rising from our Beds is a Representation) and of that dreadful Judgment which shall follow it: And then think with thy self in what Preparation thou art for it, and resolve to husband carefully every Minute of thy Time towards the fitting thee for that great Account. As soon as thou art ready, retire to some private Place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

Prayers

Prayers for the Morning.

At thy first Kneeling down, say,

O Holy, Blessed, and Glorious Trinity,
Three Persons, and One God, have
Mercy upon me a miserable Sinner.

LORD, I know not what to pray for as I
ought; O let thy Spirit help my Infirmi-
ties, and enable me to offer up a Spiritual Sa-
crifice acceptable to thee by Jesus Christ.

A Thanksgiving.

O Gracious Lord, whose Mercies endure
for ever, I thy unworthy Servant, who
have so deeply tasted of them, desire to ren-
der thee the Tribute of my humblest Praises
for them. In thee, O Lord, I live, and move,
and have my Being: Thou first madest me to
be; and then, that I might not be Miserable,
but Happy, thou sentest thy Son out of thy
Bosom to redeem me from the Power of my
Sins by his Grace, and from the Punishment
of them by his Blood, and by both to bring me
to his Glory. Thou hast, by thy Mercy, caused
me to be born within thy peculiar Fold, the
Christian Church, where I was early conse-
crated to thee in Baptism, and have been Par-
taker of all those Spiritual Helps which might

aid me to perform that Vow I there made to thee ; and when, by my own Wilfulness or Negligence, I have failed to do it, yet thou in thy manifold Mercies hast not forsaken me, but has graciously invited me to Repentance, afforded me all Means both outward and inward for it, and with much Patience hast attended, and not cut me off in the Acts of those many damning Sins I have committed, as I have most justly deserved. It is, O Lord, thy restraining Grace alone by which I have been kept back from any the greatest Sins ; and it is thy inciting and assisting Grace alone by which I have been enabled to do any the least Good ; therefore, not unto me, not unto me, but unto thy Name be the Praises: For these, and all other thy Spiritual Blessings, my Soul doth magnifie the Lord, and all that is within me praise his Holy Name. I likewise praise thee for those many outward Blessings I enjoy, as Health, Friends, Food, and Raiment, the Comforts as well as the Necessaries of this Life ; for those continual Protections of thy Hand, by which I and mine are kept from Dangers ; and those gracious Deliverances thou hast often afforded out of such as have befallen me ; and for that Mercy of thine, whereby thou hast sweetned and allayed those Troubles thou hast not seen fit wholly to remove : For thy particular Preservation of me this Night, and all other thy Goodness towards me. Lord, grant that I may render thee not only the Fruit of
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my Lips, but the Obedience of my Life ; that so these Blessings here may be an Earnest of those richer Blessings thou hast prepared for those that love thee ; and that for his Sake, whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

A Confession.

O Righteous Lord, who hatest Iniquity, I, sinful Creature, cast my self at thy Feet, acknowledging, that I most justly deserve to be utterly abhorred and forsaken by thee ; for I have drunk Iniquity like Water ; gone on in a continued Course of Sin and Rebellion against thee, daily committing those Things thou forbiddest, and leaving undone those Things thou commandest : Mine Heart, which should be an Habitation for thy Spirit, is become a Cage of unclean Birds, of foul and disordered Affections ; and out of this Abundance of the Heart my Mouth speaketh, my Hands act : So that in Thought, Word, and Deed, I continually transgress against thee. [*Here mention the greatest of thy Sins*] Nay, O Lord, I have despised that Goodness of thine which should lead me to Repentance, hardning thy Heart against all those Means thou hast used for my Amendment. And now, Lord, what can I expect from thee, but Judgment and fiery Indignation ; that is, indeed, the due Reward of

my Sins ? But, O Lord, there is Mercy with thee, that thou mayst be feared. O fit me for that Mercy, by giving me a deep and hearty Repentance ; and then, according to thy Goodness, let thine Anger and thy Wrath be turned away from me : Look upon me in thy Son, my blessed Saviour, and for the Merit of his Sufferings, pardon all my Sins : And, Lord, I beseech thee, by the Power of thy Grace, so to renew and purifie my Heart, that I may become a new Creature, utterly forsaking every Evil Way, and living in a constant, sincere, universal Obedience to thee all the rest of my Days ; that, behaving my self as a good and faithful Servant, I may, by thy Mercy, at the last, be received into the Joy of my Lord. Grant this, for Jesus Christ his Sake.

A Prayer for Grace.

O Most Gracious God, from whom every good and perfect Gift cometh, I, wretched Creature, that am not able of my self so much as to think a good Thought, beseech thee to work in me both to will and to do according to thy good Pleasure : Enlighten my Mind, that I may know thee, and let me not be Barren or Unfruitful in that Knowledge : Lord, work in my Heart a true Faith, and purifying Hope, and an unfeigned Love towards thee : Give me a full Trust on thee, Zeal for thee, Reverence of all Things that relate to thee :

thee : Make me Fearful to offend thee, Thankful for thy Mercies, Humble under thy Corrections, Devout in thy Service, Sorrowful for my Sins ; and grant, that in all Things I may behave my self so, as befits a Creature to his Creator, a Servant to his Lord : Enable me likewise to perform that Duty I owe to my self : Give me that Meekness, Humility and Contentedness, whereby I may always possess my Soul in Patience and Thankfulness : Make me diligent in all my Duties, watchful against all Temptations, perfectly Pure and Temperate, and so moderate in my most Lawful Enjoyments, that they may never become a Snare to me : Make me also, O Lord, to be so affected towards my Neighbour, that I never transgress that Royal Law of thine, of loving him as my self : Grant me exactly to perform all Parts of Justice, yielding to all whatsoever by any kind of Right becomes their Due ; and give me such Bowels of Mercy and Compassion, that I may never fail to do all Acts of Charity to all Men, whether Friends or Enemies, according to thy Command and Example. Finally, I beseech thee, O Lord, to sanctifie me throughout, that my whole Spirit, and Soul, and Body, may be preserved blameless unto the Coming of our Lord Jesus Christ ; To whom, with Thee and the Holy Ghost, be all Honour and Glory for ever. *Amen.*

Inter-

Intercession.

O Blessed Lord, whose Mercy is above all thy Works; I beseech thee to have Mercy upon all Men, and grant, that the precious Ransom, which was paid by thy Son for All, may be effectual to the saving of All. Give thy inlightning Grace to those that are in Darkness, and thy converting Grace to those that are in Sin: Look with thy tenderest Compassions upon the Universal Church: O be favourable and gracious unto *Sion*, build thou the Walls of *Jerusalem*: Unite all those that profess thy Name to thee by Purity and Holiness; and to each other by Brotherly Love. Have Mercy on this desolate Church, and sinful Nation; thou hast moved the Land, and divided it, heal the Sores thereof, for it shaketh: Make us so truly to repent of those Sins which have provoked thy Judgments, that thou also mayst turn and repent, and leave a Blessing behind thee. Bless those whom thou hast appointed our Governors, whether in Church or State: So rule their Hearts, and strengthen their Hands, that they may neither want Will nor Power to punish Wickedness and Vice, and to maintain God's true Religion and Virtue. Have pity, O Lord, on all that are in Affliction: Be a Father to the Fatherless, and plead the Cause of the Widow: Comfort the Feeble-minded, support the Weak, heal the Sick, relieve the Needy, defend the Oppressed, and
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administer to every one according to their several Necessities : Let thy Blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary, either to their Bodies or their Souls : [*Here name thy nearest Relations*] Reward all those that have done me Good, and pardon all those that have done or wish'd me Evil ; and work in them and me all that Good which may make us acceptable in thy Sight, through Jesus Christ.

For Preservation.

O Merciful God, by whose Bounty alone it is that I have this Day added to my Life, I beseech thee to guide me in it by thy Grace, that I may do nothing which may dishonour thee, or wound my own Soul, but that I may diligently apply my self to do all such good Works as thou hast prepared for me to walk in : And, Lord, I beseech thee, give thy Angels Charge over me, to keep me in all my Ways, that no Evil happen unto me, nor any Plague come nigh my Dwelling, but that I and mine may be safe under thy gracious Protection, through Jesus Christ.

O Lord, pardon the Wandrings and Coldness of these Petitions, and deal with me, not according either to my Prayers or Deserts, but according to my Needs, and thine own rich Mercies in Jesus Christ, in whose
blessed

bleſſed Name and Words, I conclude theſe my imperfect Prayers, ſaying, *Our Father, &c.*

DIRECTIONS for NIGHT.

AT NIGHT, when it draws towards the Time of Reſt, bethink thy ſelf how thou haſt paſſed the Day: Examine thine own Heart what Sin, either of Thought, Word, or Deed, thou haſt committed, what Opportunity of doing Good thou haſt omitted: And whatſoever thou findeſt to accuſe thy ſelf of, confeſs humbly and penitently to God: Renew thy Purpoſes and Reſolutions of Amendment, and beg his Pardon in Chriſt; and this not ſlightly, and not only as of courſe, but with all devout Earneſtneſs and Heartineſs, as thou wouldeſt do, if thou wert ſure thy Death were as near approaching as thy Sleep, which, for ought thou knoweſt, may be ſo indeed: And therefore thou ſhouldeſt no more venture to ſleep unreconciled to God, than thou wouldeſt dare to die ſo. In the next Place, conſider what ſpecial and extraordinary Mercies thou haſt that Day receiv'd; as, if thou haſt had any great Deliverance, either in thy Inward Man, from ſome dangerous Temptations, or in thy Outward, from any great and apparent Danger; and offer to God thy hearty and devout Praise for the ſame: Or if nothing extraordinary have ſo happened, and thou haſt been kept even from the Approach of Danger, thou haſt not the leſs, but the greater Cauſe to magnifie God, who hath by his Protection ſo guarded thee, that not

so much as the Fear of Evil hath assaulted thee. And therefore omit not to pay him the Tribute of humble Thankfulness, as well for his usual and daily Preservations, as his more extraordinary Deliverances. And above all, endeavour still, by the Consideration of his Mercies, to have thy Heart the more closely knit to him; remembering, that every Favour received from him, is a new Engagement upon thee to love and obey him.

Prayers for Night.

O Holy, Blessed, and Glorious Trinity, Three Persons, and One God, have Mercy upon me a miserable Sinner.

Lord, I know not what to pray for as I ought; O let thy Spirit help my Infirmities, and enable me to offer up a Spiritual Sacrifice, acceptable unto thee by Jesus Christ.

A Confession.

O Most Holy Lord God, who art of purer Eyes than to behold Iniquity, how shall I, abominable Wretch, dare to appear before thee, who am nothing but Pollution? I am defiled in my very Nature, having a Backwardness to all Good, and a Readiness to all Evil; but I have defiled my self yet much worse, by my own actual Sins and wicked Customs: I have transgress'd my Duty to Thee, my Neighbour, and my self, and that both
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in Thought, Word, and in Deed, by doing those Things which thou hast expressly forbidden, and by neglecting to do those Things thou hast commanded me ; and this not only through Ignorance and Frailty, but Knowingly and Wilfully against the Motions of thy Spirit, and the Checks of my own Conscience, to the contrary. And to make all these out of measure sinful, I have gone on in a daily Course of repeating these Provocations against thee, notwithstanding all thy Calls to, and my own Purposes and Vows of Amendment ; yea, this very Day I have not ceased to add new Sins to all my former Guilt : [*Here name the Particulars*] And now, O Lord, what shall I say, or how shall I open my Mouth, seeing I have done these Things ? I know that the Wages of these Sins is Death ; but, O thou who willest not the Death of a Sinner, have Mercy upon me ; work in me, I beseech thee, a sincere Contrition, and a perfect Hatred of my Sins ; and let me not daily confess, and yet as daily renew them : But grant, O Lord, that from this Instant, I may give a Bill of Divorce to all my most beloved Lusts, and then be thou pleased to marry me to thy self in Truth, in Righteousness, and Holiness. And for all my past Sins, O Lord, receive a Reconciliation ; accept of that Ransom thy blessed Son has paid for me, and, for his Sake whom thou hast set forth as a Propitiation, pardon all my Offences, and receive me to thy Favour : And
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when thou hast thus spoken Peace to my Soul, Lord, keep me that I turn not any more to Folly; but so establish me with thy Grace, that no Temptation of the World, the Devil, or my own Flesh, may never draw me to offend thee; that being made free from Sin, and becoming a Servant unto God, I may have my Fruit unto Holiness, and the End everlasting Life, through Jesus Christ our Lord.

A Thanksgiving.

O Thou Father of Mercies, who art kind even to the Unthankful, I acknowledge my self to have abundantly experimented that gracious Property of thine; for, notwithstanding my daily Provocations against thee, thou still heapest Mercy and Loving-kindness upon me. All my Contempts and Despisings of thy Spiritual Favours, have not yet made thee withdraw them; but in the Riches of thy Goodness and Long-suffering, thou still continuest to me the Offers of Grace and Life in thy Son. And all my Abuses of thy Temporal Blessings thou hast not punished with an utter Deprivation of them, but art still pleased to afford me a liberal Portion of them. The Sins of this Day thou hast not repaid, as justly thou mightest, by sweeping me away with a swift Destruction, but hast spared and preserved me according to the Greatness of thy Mercy. [*Here mention the particular Mercies of that Day*] What shall I render unto the Lord,

Lord, for all those Benefits he hath done unto me? Lord, let this Goodness of thine lead me to Repentance; and grant that I may not only offer thee Thanks and Praise, but may also order my Conversation aright, that so I may at the last see the Salvation of God, through Jesus Christ.

Here use the Prayer for Grace, and that of Intercession, appointed for the Morning.

For Preservation.

O Blessed Lord, the Keeper of *Israel*, that neither slumberest nor sleepest, be pleased in thy Mercy to watch over me this Night: Keep me by thy Grace from all Works of Darkness, and defend me by thy Power from all Dangers: Grant me moderate and refreshing Sleep, such as may fit me for the Duties of the Day following: And, Lord, make me ever mindful of that Time when I shall lie down in the Dust: And because I know neither the Day nor the Hour of my Master's coming, grant me Grace, that I may be always ready, that I may never live in such a State as I shall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord; so that living and dying I may be thine, through Jesus Christ.

Use the same concluding Prayer as in the Morning.

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AS thou art putting off thy Clothes, think with thy self, that the Time approaches that thou must put off thy Body also, and then thy Soul must appear naked before God's Judgment-Seat; and therefore thou hadst need be careful to make it so clean and pure, by Repentance and Holiness, that He, who will not look on Iniquity, may graciously behold and accept it.

Let thy Bed put thee in mind of thy Grave; and when thou liest down, say,

O Blessed Saviour, who by thy precious Death and Burial didst take away the Sting of Death, and the Power of the Grave, grant me the joyful Fruits of that thy Victory, and be thou to me in Life and Death Advantage.

I will lay me down in Peace, and take my Rest; for it is thou, Lord, only that makest me dwell in Safety.

Into thy Hands I commend my Spirit; for thou hast redeemed it, O Lord, thou God of Truth.

IN the ANCIENT CHURCH there were, besides Morning and Night, Four other Times every Day, which were called HOURS OF PRAYER; and the Zeal of those first Christians was such, as made them constantly observed.

served. It would be thought too great a Strictness now, in this lukewarm Age, to enjoyn the like Frequency. Yet I cannot but mention the Example, and say, That for those, who are not by very necessary Business, prevented, it will be but reasonable to imitate it, and make up in Publick and Private those FOUR TIMES of PRAYER, besides the OFFICES already set down for MORNING and NIGHT. And, that none may be to seek how to exercise their Devotions at these Times, I have added divers COLLECTS for several Graces, whereof every Man may use at each such Time of Prayer, so many as his Zeal and Leisure shall point out to him; adding, if he please, one of the Confessions appointed for Morning and Night, and never omitting the LORD'S PRAYER.

But if any Man's State of Life be really so busie as will not allow him Time for so long and solemn Devotions; yet certainly there is no Man so overlaid with Business, but that he may find Leisure oftentimes in a Day to say the LORD'S PRAYER alone; and therefore let him use that, if he cannot more. But because it is the Character of a Christian, Phil. iii. 20. That he hath his Conversation in Heaven; it is very fit, that, besides these Set-times of Prayer, he should divers Times in a Day, by short and sudden EJACULATIONS, dart up his Soul thither. And for this sort of Devotion, no Man can want Leisure; for it may be perform'd in the midst of Business, the Artificer at his Work, the Husbandman

bandman at his Plough, may practise it. Now, as he cannot want Time, so, that he may not want Matter for it, I have thought it not unuseful, out of that rich Storehouse, THE BOOK OF PSALMS, to furnish him with some Texts, which may very fitly be used for this Purpose, which being learn'd by Heart, will always be ready at hand to imploy his Devotion; and the Matter of them being various, some for Pardon of Sins, some for Grace, some for the Light of God's Countenance, some for the Church, some for Thanksgiving, &c. Every Man may fit himself according to the present Need and Temper of his Soul. I have given these, not as a full Collection, but only as a Taste, by which the Reader's Appetite may be rais'd to search after more in that Book, and other Parts of Holy Scripture.

COLLECTS for several GRACES.

For Faith.

O Blessed Lord, whom without Faith it is impossible to please; let thy Spirit, I beseech thee, work in me such a Faith as may be acceptable in thy Sight, even such as worketh by Love: O let me not rest in a dead ineffectual Faith, but grant that it may be such as may shew itself by my Works, that it may be that victorious Faith, which may enable me to overcome the World, and conform me to the Image of that Christ, on

whom I believe ; that so at the last I may receive the End of my Faith, even the Salvation of my Soul, by the same Jesus Christ.

For Hope.

O Lord, who art the Hope of all the Ends of the Earth, let me never be destitute of a well-grounded Hope, nor yet possess'd with a vain Presumption : Suffer me not to think thou wilt either be reconciled to my Sins, or reject my Repentance ; but give me, I beseech thee, such a Hope as may be answerable to the only Ground of Hope, thy Promises, and such as may both encourage and enable me to purifie my self from all Filthiness both of Flesh and Spirit, that so it may indeed become to me an Anchor of the Soul both sure and steadfast, entring even within the Vail, whither the Fore-runner is for me entred, even Jesus Christ, my High Priest, and blessed Redeemer.

For the Love of God.

O Holy and Glorious Lord, who art infinitely excellent in thy self, and infinitely Bountiful and Compassionate towards me, I beseech thee, suffer not my Heart to be so hardned through the Deceitfulness of Sin, as to resist such Charms of Love, but let them make deep and lasting Impressions on my Soul. Lord, thou art pleased to require my Heart, and thou only hast a right to it ; O let me not be so sacrilegiously Unjust, as to alienate any
part

part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped; the World with its Vanities hath seiz'd it, and, like a strong Man armed, keeps Possession. O thou, who art stronger, come upon him, and take this unworthy Heart of mine as thine own Spoil, refine it with that purifying Fire of thy Love, that it may be a fit Habitation for thy Spirit. Lord, if thou seest it fit, be pleased to let me taste of those Joys, those Ravishments of thy Love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not chuse my Place in thy Kingdom; yet, O Lord, deny me not to drink of thy Cup: Let me have such a Sincerity and Degree of Love, as may make me endure any thing for thy Sake; such a perfect Love, as may cast out all Fear and Sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do, in Obedience to thee; that so, expressing my Love by keeping thy Commandments, I may, by thy Mercy, at last obtain that Crown of Life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest Truth in the inward Parts, I humbly beseech thee, to purge me from all Hypocrisy and Un sincerity. The Heart, O Lord, is deceitful above all Things,

Things, and my Heart is deceitful above all Hearts. O Thou, who searchest the Heart and Reins, try me, and seek the Ground of my Heart, and suffer not any accursed Thing to lurk within me, but purifie me even with Fire, so thou consume my Dross. O Lord, I cannot deceive thee, but I may most easily deceive my self. I beseech thee, let me not rest in any such Deceit, but bring me to a Sight and Hatred of my most hidden Corruptions, that I may not cherish any darling Lust, but make an utter Destruction of every *Amalekite*. O suffer me not to speak Peace to my self, where there is no Peace; but grant I may judge of my self as thou judgest of me, that I may never be at Peace with my self, till I am at perfect Peace with thee, and, by Purity of Heart, be qualified to see thee in thy Kingdom, through Jesus Christ.

For Devotion in Prayer.

O Gracious Lord God, who not only permittest, but invitest us, miserable and needy Creatures, to present our Petitions to thee; Grant, I beseech thee, that the Frequency of my Prayer may be somewhat proportionable to those continual Needs I have of thy Mercy. Lord, I confess it is the greatest Honour, and greatest Advantage, thus to be allowed Access to thee; yet so sottish and stupid is my prophane Heart, that it shuns or frustrates the Opportunities of it. My Soul, O Lord,

Lord, is possess'd with a Spirit of Infirmary; it is bowed together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable Disease, to inspirite and enliven this earthly, drossy Heart, that it may freely mount towards thee; that I may set a true Value on this most valuable Privilege; and take delight in approaching thee; and that my Approaches may be with a Reverence somewhat answerable to that awful Majesty I come before; with an Importunity and Earnestness answerable to those pressing Wants I have to be supplied; and with such a Fixedness and Attention of Mind, as no wandering Thoughts may interrupt: That I may no more incur the Guilt of drawing near to thee with my Lips, when my Heart is far from thee, or have my Prayers turned into Sin; and may so ask, that I may receive; seek, that I may find; knock, that it may be opened unto me; that from Praying to thee here, I may be translated to the Praising thee eternally in thy Glory, through the Merits and Intercession of Jesus Christ.

For Humility.

O Thou High and Lofty One, that inhabitest Eternity, yet art pleased to dwell with the humble Spirit, pour into my Heart, I beseech thee, that excellent Grace of Humility, which may utterly work out all those vain Conceits I have of my self. Lord, convince

vince me powerfully of my own Wretchedness, make me to see that I am Miserable, and Poor, and Blind, and Naked, and not only Dust, but Sin; that so, in all thy Dispensations towards me, I may lay my Hand upon my Mouth, and heartily acknowledge that I am less than the least of thy Mercies, and greater than the greatest of thy Judgments. And, O Lord, grant me not only to walk humbly with my God, but even with Men also; that I may not only submit my self to thy Rebukes, but even to those of my Fellow-Christians, and with Meekness receive and obey their Admonitions. And make me so to behave my self towards all, that I never do any thing through Strife and Vain-glory: And to that End, grant that in Lowliness of Mind I may esteem every other Man better than my self, and be willing that others should esteem them so also: That I never nourish any High Opinion of my self, nor covet one among others; but, that despising the vain Praise of Men, I may seek that Praise which cometh from thee only: That so, instead of those mean servile Arts I have used to recommend me to the Esteem of Men, I may now employ all my Industry and Care to approve my self to thee, who resistest the Proud, and givest Grace to the Humble. Grant this, O Lord, for his Sake, who humbled himself unto the Death of the Cross, Jesus Christ.

For

For the Fear of God.

O Glorious Majesty, who only art High and to be feared, possess my Soul with a holy Awe and Reverence of thee, that I may give thee the Honour due unto thy Name, and may bear such a Respect to all Things which relate to thee, that I may never profane any Holy Thing, or sacrilegiously invade what thou hast set apart to thy self. And, O Lord, since thou art a God that wilt not clear the Guilty, let the Dread of thy Justice make me tremble to provoke thee in any thing. O let me not so misplace my Fear, as to be afraid of a Man that shall die, and of the Son of Man who shall be made as Grass, and forget the Lord my Maker; but replenish my Soul with that Fear of the Lord, which is the Beginning of Wisdom, which may be as a Bridle to all my brutish Appetites, and keep me in a constant Conformity to thy Holy Will. Hear me, O Lord, I beseech thee, and put this Fear in my Heart, that I may not depart from thee; but may, with Fear and Trembling, work out my own Salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust on thee, give me Grace, I beseech thee, in all my Difficulties and Distresses, to have recourse to thee, to rest and depend on thee: Thou shalt keep him, O Lord, in perfect

fect Peace, whose Mind is staid on thee. O let me always rest on this firm Pillar, and never exchange it for the broken Reeds of worldly Succours : Suffer not my Heart to be overcharged with the Cares of this Life, taking thought what I shall eat or drink, or wherewithal I shall be clothed; but grant, that having by honest Labour and Industry done my Part, I may chearfully commit my self to thy Providence, casting all my Care upon thee, and being careful for nothing, but to be of the Number of those whom thou ownest and carest for, even such as keep thy Testimonies, and think upon thy Commandments to do them; that seeking first thy Kingdom, and the Righteousness thereof, all these outward Things may be added unto me in such a measure, as thy Wisdom knows best for me. Grant this, O Lord, for Jesus Christ his sake.

For Thankfulness.

O Most Gracious and Bountiful Lord, who fillest all Things living with Good, and expectest no other Return, but Praise and Thanksgiving; Let me, O Lord, never defraud thee of that so easie Tribute; but let my Heart be ever filled with the Sense, and my Mouth with the Acknowledgment of thy Mercies. It is a joyful and pleasant Thing to be thankful; O suffer me not, I beseech thee, to lose my Part in that Divine Pleasure; but grant, that as I daily receive Blessings from thee,

thee, so I may daily, from an affectionate and devout Heart, offer up Thanks to thee ; and grant, that not only my Lips, but my Life, may shew forth thy Praise, by consecrating my self to thy Service, and walking in Holiness and Righteousness before thee all the Days of my Life, through Jesus Christ my Lord and Blessed Saviour.

For Contrition.

O Holy Lord, who art a merciful Embracer of true Penitents, but yet a consuming Fire towards obstinate Sinners, how shall I approach thee, who have so many provoking Sins to inflame thy Wrath, and so little sincere Repentance to incline thy Mercy ! O be thou pleased to soften and melt this hard obdurate Heart of mine, that I may heartily bewail the Iniquities of my Life ; strike this Rock, O Lord, that the Waters may flow out, even Floods of Tears to wash my polluted Conscience. My drowsie Soul hath too long slept securely in Sin ; Lord, awake it, tho' it be with Thunder, and let me rather feel thy Terrors, than not feel my Sin. Thou sentest thy Blessed Son to heal the broken-hearted ; but, Lord, what will that avail me, if my Heart be whole ? O break it, that it may be capable of this healing Virtue ; and grant, I beseech thee, that having once tasted of the Bitterness of Sin, I may flie from it as from the Face of a Serpent, and bring forth Fruits of Repentance, in Amendment

ment of Life, to the Praise and Glory of thy Grace, in Jesus Christ our Blessed Redeemer.

For Meekness.

O Blessed Jesu, who wast led as a Sheep to the Slaughter, let, I beseech thee, that admirable Example of Meekness quench in me all Sparks of Anger and Revenge, and work in me such a gentleness and calmness of Spirit, as no Provocations may ever be able to disturb. Lord, grant I may be so far from offering the least Injury, that I may never return the greatest, any otherwise than with Prayers and Kindness; that I, who have so many Talents to be forgiven by thee, may never exact Pence of my Brethren; but that, putting on Bowels of Mercy, Meekness, Long-suffering, thy Peace may rule in my Heart, and make it an acceptable Habitation to thee, who art the Prince of Peace; to whom with the Father and Holy Spirit be all Honour and Glory for ever.

For Chastity.

O Holy and Immaculate Jesus, whose first Descent was into the Virgin's Womb, and who dost still love to inhabit only in Pure and Virgin-Hearts; I beseech thee, send thy Spirit of Purity to cleanse me from all Filthiness both of Flesh and Spirit. My Body, O Lord, is the Temple of the Holy Ghost; O let me never pollute that Temple with any Uncleaness. And because out of the Heart proceed the
Things

Things that defile the Man, Lord, grant me to keep my Heart with all Diligence, that no impure or foul Thoughts he harboured there; but enable me, I beseech thee, to keep both Body and Soul pure and undefiled; that so I may glorifie thee here both in Body and Spirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who hast in thy Bounty to Mankind offered to us the Use of thy good Creatures for our corporal Refreshment, grant that I may always use this Liberty with Thankfulness and Moderation. O let me never be so enslaved to that brutish Pleasure of Taste, that my Table become a Snare to me; but give me, I beseech thee, a perfect Abhorrence of all Degrees of Excess, and let me eat and drink only for those Ends, and according to those Measures, which thou hast assigned me for Health, and not for Luxury. And, Lord, grant that my Pursuits may be, not after the Meat that perisheth, but after that which endureth to everlasting Life, that hungering and thirsting after Righteousness, I may be filled with thy Grace here, and Glory hereafter, through Jesus Christ.

For Contentedness.

O Merciful God, thy Wisdom is infinite to chuse, and thy Love forward to dispense good Things to us; O let me always fully and
6 entirely

entirely resign my self to thy Disposals have no Desires of my own, but a perfect Satisfaction in thy Choice for me; that so, in whatsoever State I am, I may be therein content. Lord, grant I may never look with Murmuring on my own Condition, nor with Envy on other Mens. And to that End, I beseech thee, purge my Heart of all covetous Affections. O let me never yield up any Corner of my Soul to Mammon, but give me such a Contempt of these fading Riches, that whether they increase or decrease, I may never set my Heart upon them; but that all my Care may be to be rich towards God, to lay up my Treasure in Heaven; that I may so set my Affections on Things above, that when Christ, who is my Life, shall appear, I may also appear with him in Glory. Grant this, O Lord, for the Merits of the same Jesus Christ.

For Diligence.

O Lord, who hast in thy Wisdom ordained that Man should be born to labour, suffer me not to resist that Design of thine, by giving my self to Sloth and Idleness; but grant I may so imploy my Time, and all other Talents thou hast intrusted me with, that I may not fall under the Sentence of the slothful and wicked Servant. Lord, if it be thy Will, make me some way useful to others, that I may not live an unprofitable Part of Mankind; but, however, O Lord, let me not be useless to my self,

self, but grant I may give all Diligence to make my Calling and Election sure. My Soul is beset with many and vigilant Adversaries; O let me not fold my Hands to sleep in the midst of so great Dangers, but watch and pray, that I enter not into Temptation, enduring Hardness as a good Soldier of Jesus Christ, till at the last, from this State of Warfare, thou translatest me to the State of Triumph and Bliss in thy Kingdom, through Jesus Christ.

For Justice.

O Thou King of Righteousness, who hast commanded us to keep Judgment, and do Justice, be pleased by thy Grace to cleanse my Heart and Hands from all Fraud and Injustice, and give me a perfect Integrity and Uprightness in all my Dealings. O make me ever abhor to use my Power to oppress, or my Skill to deceive my Brother; and grant I may most strictly observe that Sacred Rule of doing as I would be done to; that I may not dishonour my Christian Profession by an unjust or fraudulent Life, but in Simplicity, and godly Sincerity, have my Conversation in the World; never seeking to heap up Treasures in this Life, but preferring a little with Righteousness, before great Revenues without right. Lord, make me exactly careful to render to every Man what, by any sort of Obligation, becomes his due, that I may never break the Bond of any of those Relations that thou hast placed me in, but
may

may so behave my self towards all, that none may have any evil Thing to say of me ; that so, if it be possible, I may have Peace with all Men ; or, however, I may, by keeping Innocency, and taking heed to the Thing that is right, have Peace at the last, even Peace with thee, through Jesus Christ our Lord.

For Charity.

O Merciful Lord, who hast made of one Blood, and redeemed by one Ransom, all Nations of Men, let me never harden my Bowels against any that partake of the same Nature and Redemption with me, but grant me an universal Charity towards all Men. Give me, O thou Father of Compassions, such a Tendernefs and Meltingnefs of Heart, that I may be deeply affected with all the Miseries and Calamities, outward and inward, of my Brethren, and diligently employ all my Abilities for their Succour and Relief. O let not an Unchristian Self-love possess my Heart, but drive out that accursed Spirit, and let thy Spirit of Love enter and dwell there, and make me seek not to please my self, but my Neighbour, for his Good to Edification, even as Christ pleased not himself. Lord, make me a faithful Steward of all those Talents thou hast committed to me for the Benefit of others ; that so, when thou shalt call me to give an Account of my Stewardship, I may do it with Joy, and
not

not with Grief. Grant this, merciful Lord,
I beseech thee, for Jesus Christ his Sake.

For Perseverance.

O Eternal and Unchangeable Lord God,
who art the Same yesterday, and to day,
and for ever ; be thou pleased to communi-
cate some small Ray of that Excellence, some
Degree of that Stability to me thy wretched
Creature, who am light and unconstant, turn-
ed about with every Blast ; my Understanding
is very deceivable, O establish it in thy Truth,
keep it from the Snares of seducing Spirits,
that I may not be led away with the Error
of the Wicked, and fall from my own Stedfast-
ness: My Will also, O Lord, is irresolute and
wavering, and doth not cleave stedfastly unto
God ; my Goodness is but as the Morning
Cloud, and as the early Dew it passeth away.
O strengthen and confirm me ; and whatever
good Work thou hast wrought in me, be plea-
sed to accomplish and perform it until the Day
of Christ. Lord, thou seest my Weakness, and
thou knowest the Number and Strength of
those Temptations I have to struggle with. O
leave me not to my self, but cover thou my
Head in the Day of Battle, and in all spiritual
Combats make me more than Conqueror,
through him that loved me. O let no Terrors
or Flatteries, either of the World, or my own
Flesh, ever draw me from my Obedience to
thee ; but grant that I may continue stedfast,
C unmove-

unmoveable, always abounding in the Work of the Lord; and by patient continuing in Well-doing, seek, and at last obtain, Glory, and Honour, and Immortality, and eternal Life, through Jesus Christ our Lord.

A Brief PARAPHRASE of the
LORD'S PRAYER,

To be used as a PRAYER.

[1. *Our Father which art in Heaven,*]

O LORD, who dwellest in the highest Heavens, thou art the Author of our Beings, thou hast also begotten us again unto a lively Hope, and carriest towards us the Tenderness and Bowels of a compassionate Father; O make us to render to thee the Love and Obedience of Children: And that we may resemble thee *our Father in Heaven* (that Place of true Delight and Purity) give us a holy Disdain of all the deceitful Pleasures and foul Pollutions of this World, and so raise up our Minds, that we may always have our Conversation in Heaven, from whence we look for our Saviour the Lord Jesus Christ.

[2. *Hallowed be thy Name.*]

STrike such an Awe in our Hearts, that we may humbly reverence thee in *thy Name*, which is Great, Wonderful, and Holy; and
carry

carry such a sacred Respect to all Things that relate to thee and thy Worship, as may express our Reverence to thy Great Majesty. Let all the People praise thee, O God! let all the People praise thee.

[3. *Thy Kingdom come.*]

Establish thy Throne, and rule for ever in our Souls, and by the Power of thy Grace, subdue all those rebellious Corruptions that exalt themselves against thee: They are those Enemies of thine, which would not thou shouldst reign over them. O let them be brought forth and slain before thee; and make us such faithful Subjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then, Lord Jesus, come quickly.

[4. *Thy Will be done on Earth, &c.*]

Enable us by thy Grace cheerfully to suffer *thy Will* in all our Afflictions, and readily perform it in all thy Commands: Give us of that Heavenly Zeal to thy Service, wherewith the blessed Angels of thy Presence are inspired, that we may obey thee with the like Fervour and Alacrity; and that, following them in their Obedience, we may be joined with them to sing eternal Praises in thy Kingdom, to God and to the Lamb for ever.

[5. *Give us this Day, &c.*]

GIVE us that continual Supply of thy Grace, which may sustain and nourish our Souls unto eternal Life. And be thou pleased also to provide for our Bodies all those Things which thou seekest fit for their Support through this our earthly Pilgrimage; and make us cheerfully to rest on thee for them, first seeking thy Kingdom, and the Righteousness thereof, and then not doubting but all these Things shall be added unto us.

[6. *Forgive us our Trespases, &c.*]

HEAL our Souls, O Lord, for we have sinned against thee; let thy tender Mercies abound towards us, in the *Forgiveness of all our Offences*: And grant, O Lord, that we may never forfeit this Pardon of thine, by denying ours to our Brethren; but give us those Bowels of Compassion to others, which we stand in so much greater Need of from thee, that we may *forgive* as fully and finally upon Christ's Command, as we desire to be *forgiven* for his Merits and Intercession.

[7. *Lead us not into Temptation, &c.*]

O Lord, we have no Strength against those Multitudes of *Temptations* that daily assault us, only our Eyes are upon thee: O be thou pleased either to restrain them, or assist us; and in thy Faithfulness suffer us not to be

be tempted above that we are able ; but in all our Temptations make us a way to escape, that we be not overcome by them, but may, when thou shalt call us to it, resist even unto Blood, striving against Sin, that being faithful unto Death, thou mayst give us the Crown of Life.

[8. *For thine is the Kingdom, &c.*]

HE A R us, and graciously answer our Petitions ; for thou art the Great King over all the Earth, whose Power is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the Glory of all that Good thou workest in us or for us. Therefore Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, to our God for ever and ever. *Amen.*

Pious EFACULATIONS taken out of the
BOOK of PSALMS.

For Pardon of Sins.

HAVE Mercy upon me, O God, after thy great Goodness ; according to the Multitude of thy Mercies do away mine Offences.

Wash me thoroughly from my Wickedness, and cleanse me from Sin.

Turn thy Face from my Sins, and put out all my Misdeeds.

My Misdeeds prevail against me : O be thou merciful unto my Sins.

Enter not into Judgment with thy Servant,
for in thy Sight shall no Man living be justified.

For thy Name's Sake, O Lord, be merciful
unto my Sin, for it is great.

Turn thee, O Lord, and deliver my Soul:
O save me for thy Mercies Sake.

For Grace.

TEACH me to do the Thing that pleaseth
thee; for thou art my God.

Teach me thy way, O Lord, and I will
walk in thy Truth: O knit my Heart to
thee, that I may fear thy Name.

Make me a clean Heart, O God, and re-
new a right Spirit within me.

O let my Heart be found in thy Statutes,
that I be not ashamed.

Incline my Heart unto thy Testimonies,
and not to Covetousness.

Turn away mine Eyes, lest they behold
Vanity, and quicken thou me in thy Way.

I am a Stranger upon Earth, O hide not
thy Commandments from me.

Lord, teach me to number my Days, that
I may apply my Heart unto Wisdom.

For the Light of God's Countenance.

LORD, why abhorrest thou my Soul,
and hidest thy Face from me? O hide
not thy Face from me, nor cast thy Servant
away in Displeasure.

Thy loving-kindness is better than Life itself.

Lord,

Lord, lift thou up the Light of thy Countenance upon me.

Comfort the Soul of thy Servant; for unto thee, O Lord, do I lift up my Soul.

Thanksgiving.

I Will always give Thanks unto the Lord, his Praise shall ever be in my Mouth.

Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

I will sing unto the Lord as long as I live: I will praise my God whilst I have my Being.

Praised be God, which hath not cast out my Prayer, nor turned his Mercy from me.

Blessed be the Lord God, even the God of Israel, which only doth wondrous Things,

And blessed be the Name of his Majesty for ever: And all the Earth shall be filled with his Majesty. *Amen, Amen.*

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me; for my Soul trusteth in thee, and under the Shadow of thy Wings shall be my Refuge until these Calamities be overpast.

Deliver me, O Lord, from mine Enemies; for I flee unto thee to hide me.

O keep my Soul, and deliver me: Let me not be confounded; for I have put my Trust in thee.

Mine Eyes are ever looking unto the Lord: for he shall pluck my Feet out of the Net.

Turn thee unto me, and have Mercy upon me : For I am desolate, and in misery.

The Sorrows of my Heart are enlarged ; O bring thou me out of my Troubles.

For the Church.

O Be favourable and gracious unto Sion ; build thou the Walls of Jerusalem.

O God, wherefore art thou absent from us so long ? Why is thy Wrath so hot against the Sheep of thy Pasture ?

O think upon thy Congregation, whom thou hast purchased and redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Sion, where thou hast dwelt.

It is time for thee, Lord, to lay to thy Hand ; for they have destroyed thy Law.

Arise, O God, and maintain thine own Cause : Deliver Israel, O God, out of all his Troubles.

Brief Heads of Self-Examination, especially before the Sacrament, collected out of the foregoing Treatise, concerning the Breaches of our Duty.

To G O D.

F A I T H.

NO T believing there is a God.

Not believing his Word.

Not believing it practically, so as to live according to our Belief.

H O P E.

H O P E.

DEspairing of God's Mercy, so as to neglect Duty.

Presuming groundlessly on it, whilst we go on in wilful Sin.

L O V E.

NOT loving God for his own Excellencies.

Not loving him for his Goodness to us.

Not labouring to please him.

Not desiring to draw near to him in his Ordinances.

Not longing to enjoy him in Heaven.

F E A R.

NOT fearing God, so as to keep from offending Him.

Fearing Man above him, by committing Sin, to shun some outward Suffering.

T R U S T.

NOT trusting on God in Dangers and Distresses.

Using unlawful Means to bring us out of them.

Not depending on God for Supply of our Wants.

Immoderate Care for outward Things.

Neglecting to labour, and expecting God should support us in our Idleness.

Not looking up to God for a Blessing on our honest Endeavours.

HUMILITY.

NOT having a high Esteem of God.
 Not submitting obediently to act his Will.
 Not patiently suffering it, but murmuring at his
 Corrections.
 Not amending by them.
 Not being thankful to him.
 Not acknowledging his Wisdom in chusing for
 us, but having eager and impatient Desires
 of our own.

HONOUR.

NOT honouring God by a reverent Usage of
 the Things that relate to him.
 Behaving our selves irreverently in his House.
 Robbing God, by taking Things that are conse-
 crated to him.
 Profaning Holy Times, the Lord's Day, and the
 Feasts and Fasts of the Church.
 Neglecting to read the Holy Scriptures; not
 marking when we do read.
 Being careless to get Knowledge of our Duty,
 chusing rather to continue ignorant, than put
 our selves to the Pains or Charge of Learning.
 Placing Religion in hearing of Sermons, with-
 out Practice.
 Breaking our Vow made at Baptism.
 By resorting to Witches and Conjurers, i. e. to
 the Devil.
 By loving the Poms and Vanities of the World,
 and following its sinful Customs.

By

By fulfilling the Lusts of the Flesh.

Profaning the Lord's Supper.

By coming to it ignorantly, without Examination, Contrition, and Purposes of New Life.

By behaving our selves irreverently at it, without Devotion and Spiritual Affection.

By neglecting to keep the Promises made at it.

Profaning God's Name, by blasphemous Thoughts or Discourse.

Giving others Occasions to blaspheme him by our vile and wicked Lives.

Taking unlawful Oaths.

Perjury.

Swearing in ordinary Communication.

W O R S H I P.

NO T worshipping God.

Omitting Prayers, publick or private, and being glad of a Pretence to do so.

Asking unlawful Things, or to unlawful Ends.

Not purifying our Hearts from Sin before we pray.

Not praying with Faith and Humility.

Coldness and Deadness in Prayer.

Wandering Thoughts in it.

Irreverent Gestures of Body in Prayer.

R E P E N T A N C E.

NEglecting the Duty of Repentance.

Not calling our selves to daily Account for our Sins.

Not assigning any set or solemn Times for Humiliation and Confession, or too seldom,

Not

Not deeply considering our Sins, to beget Contrition.

Not acting Revenge upon our selves, by Fasting, and other Acts of Mortification.

IDLATRY.

O*utward Idolatry in worshipping of Creatures.*

Inward Idolatry, in placing our Love, and other Affections, more on Creatures than the Creator.

To Ourselves.

HUMILITY.

B*eing puffed up with high Conceits of our selves, in respect of natural Parts, as Beauty, Wit, &c.*

Of worldly Riches and Honours.

Of Grace.

Greedily seeking the Praise of Men.

Directing Christian Actions, as Prayers, Alms, &c. to that End.

Committing Sins to avoid Reproach from wicked Men.

MEEKNESS.

D*isturbing our Minds with Anger and Peevishness.*

CONSIDERATION.

N*O**T carefully examining what our Estate towards God is.*

Not

Not trying our selves by the true Rule, i. e. our Obedience to God's Commands.

Not weighing the Lawfulness of our Actions before we venture on them.

Not examining our past Actions, to repent of the Ill, to give God the Glory of the Good.

CONTENTEDNESS.

UNcontentedness in our Estates.

Greedy Desires after Honour and Riches.
Seeking to gain them by sinful Means.
Envyng the Condition of other Men.

DILIGENCE, WATCHFULNESS.

BEing negligent in observing and resisting Temptations.

Not improving God's Gifts, outward or inward, to his Honour.

Abusing our natural Parts, as Wit, Memory, &c. to Sin.

Neglecting or resisting the Motions of God's Spirit.

CHASTITY.

UNcleanness, Adultery, Fornication, Unnatural Lusts, &c.

Uncleanness of the Eye and Hand.

Filthy and obscene Talking.

Impure Fancies and Desires.

Heightning of Lust, by pampering the Body.

Not labouring to subdue it, by Fasting, or other Severities.

TEM-

TEMPERANCE.

Eating too much.

Making Pleasure, not Health, the End of Eating.

Being too curious or costly in Meats.

Drunkenness.

Drinking more than is useful to our Bodies, tho' not to Drunkenness.

Wasting the Time or Estate in Good-fellowship.

Abusing our Strength of Brain, to the making others drunk.

Immoderate Sleeping.

Idleness and Negligence in our Callings.

Using unlawful Recreations.

Being too vehement upon lawful Ones.

Spending too much Time at them.

Being drawn by them to Anger or Covetousness.

Being proud of Apparel.

Striving to go beyond our Rank.

Bestowing too much Time, Care, or Cost, about it.

Abstaining from such Excesses, not out of Conscience, but Covetousness.

Pinching our Bodies to fill our Purses.

 To our Neighbour.

NEGATIVE JUSTICE.

Being injurious to our Neighbour.

Delighting causelessly to grieve his Mind.

Insuaring

Insinuating his Soul in Sin, by Command, Counsel, Enticement, or Example.

Affrightning him from Godliness, by our Scoffing at it.

Not seeking to bring those to Repentance, whom we have led into Sin.

MURDER.

MURDER, open or secret.

Drawing Men to Intemperance, or other Vices, which may bring Diseases or Death.

Stirring Men up to Quarrelling and Fighting.

Maiming or hurting the Body of our Neighbour.

Fierceness and Rage against him.

ADULTERY.

COVETING our Neighbour's Wife.

Actually defiling her.

MALICE.

SPOILING the Goods of others, upon Spite and Malice.

COVETOUSNESS.

COVETING to gain them to our selves.

OPPRESSION.

OPPRESSION by Violence and Force, or colour of Law.

THEFT.

NOT paying what we borrow.

Not paying what we have voluntarily promised.

Keeping

Keeping back the Wages of the Servant and Hireling.

DECEIT.

UNfaithfulness in Trusts, whether to the Living or Dead.

Using Arts of Deceit in Buying and Selling.

Exacting upon the Necessities of our Neighbours.

FALSE WITNESS.

*BLasting the Credit of our Neighbour,
By False Witness,*

By Railing,

By Whispering,

Encouraging others in their Slanders.

Being forward to believe all ill Reports of our Neighbour.

Causeless Suspicions.

Rash judging of him.

Despising him for his Infirmitie.

Inviting others so to do, by scoffing and deriding him.

Bearing any Malice in the Heart.

Secret wishing of Death or Hurt to our Neighbour.

Rejoycing when any Evil befalls him.

Neglecting to make what Satisfaction we can, for any Sort of Injury done to our Neighbour.

POSITIVE JUSTICE, HUMILITY,
LYING.

CHurlish and proud Behaviour to others.

Froward and Peevish Conversation.

Bitter

Bitter and reproachful Language.

Cursing.

Not paying the Respects due to the Qualities or Gifts of others.

Proudly overlooking them.

Seeking to lessen others Esteem of them.

Not employing our Abilities, whether of Mind or Estate, in administering to those whose Wants require it.

GRATITUDE.

Unthankfulness to our Benefactors :

Especially those that admonish us.

Not amending upon their Reproof.

Being angry at them for it.

Not reverencing our Civil Parent, the Lawful Magistrate.

Judging and speaking evil of him.

Grudging his just Tributes.

Sowing Sedition among People.

Refusing to obey his Lawful Commands.

Rising up against him, or taking part with them that do.

Despising our Spiritual Fathers.

Not loving them for their Works sake.

Not obeying those Commands of God they deliver to us.

Seeking to withhold from them their just Maintenance.

Forsaking our Lawful Pastors, to follow Factious Teachers.

P A R E N T S.

Stubborn and irreverent Behaviour to our natural Parents.

Despising and publishing their Infirmities.

Not loving them, nor endeavouring to bring them Comfort.

Contemning their Counsels.

Murmuring at their Government.

Coveting their Estates, though by their Death.

Not ministering to them in their Wants of all Sorts.

Neglecting to pray for God's Blessing on the several Sorts of Parents.

Want of natural Affection to Children.

Mothers refusing to nurse them, without a just Impediment.

Not bringing them timely to Baptism.

Not early instructing them in the Ways of God.

Suffering them, for want of timely Correction, to get Customs of Sin.

Setting them evil Examples.

Discouraging them by harsh and cruel Usage.

Not providing for their Subsistence, according to our Ability.

Consuming their Portions in our own Riot.

Reserving all till our Death, and letting them want in the mean Time.

Not seeking to entail a Blessing on them by our Christian Lives.

Not heartily praying for them.

Want of Affection to our natural Brethren.

Envying and Heart-burning towards them.

BRETHREN.

NOT loving our Spiritual Brethren, i. e.
our Fellow-Christians.

Having no fellow-feeling of their Sufferings.

Causelessly forsaking their Communion in Holy Duties.

Not taking deeply to Heart the Desolations of the Church.

MARRIAGE.

Marrying within the Degrees forbidden.

Marrying for undue Ends, as Covetousness, Lust, &c.

Unkind, froward, and unquiet Behaviour towards Husband or Wife.

Unfaithfulness to the Bed.

Not bearing with the Infirmities of each other.

Not endeavouring to advance one another's Good, Spiritual or Temporal.

The Wife resisting the lawful Commands of her Husband.

Her striving for Rule and Dominion over him.

Not praying for each other.

FRIENDSHIP.

UNfaithfulness to a Friend.

Betraying his Secrets.

Denying him Assistance in his Needs.

Neglecting lovingly to admonish him.

Flattering him in his Faults.

Forsaking his Friendship upon slight or no Cause.

Making Leagues in Sin, instead of virtuous Friendship.

S E R V A N T S.

*S*ervants disobeying the Lawful Commands
of their Masters;
Purloining their Goods;
Carelessly wasting them;
Murmuring at their Rebukes.
Idleness.
Eye-Service.

M A S T E R S.

*M*asters using Servants Tyrannically and
Cruelly;
Being too remiss, and suffering them to neglect
their Duty;
Having no Care of their Souls;
Not providing them means of Instruction in Religion;
Not admonishing them, when they commit Sins;
Not allowing them Time and Opportunity for
Prayer and Worship of God.

C H A R I T Y.

*W*ant of Bowels and Charity to our Neighbours.
Not heartily desiring their Good, Spiritual or
Temporal.
Not loving and forgiving our Enemies.
Taking actual Revenges upon them.
Falseness, professing Kindness, and acting none.
Not

*Not labouring to do all the Good we can to the
Soul of our Neighbour.*

Not assisting him to our Power in his Bodily Distresses.

*Not defending his good Name, when we know
him slandered.*

*Denying him any Neighbourly Office to preserve
or advance his Estate.*

*Not defending him from Oppression, when we
have Power.*

Not relieving him in his Poverty,

Not giving liberally and chearfully,

Going to LAW.

NOT loving Peace.

Going to Law upon slight Occasions.

Bearing inward Enmity to those we sue.

Not labouring to make Peace among others.

THE Use of this Catalogue of Sins is this :
Upon Days of Humiliation, especially before
the Sacrament, read them consideringly over,
and at every Particular, ask thine own Heart,
Am I guilty of this? And whatsoever, by such
Examination, thou findest thy self faulty in, con-
fess particularly and humbly to God, with all the
heightning Circumstances, which may any way
increase their Guilt, and make serious Resolutio-
ns against every such Sin for the future : After
which thou mayst use this Form following.

D 3

O LORD,

O LORD, I am ashamed, and blush to lift up my Face to thee ; for my Iniquities are increas'd over my Head, and my Treasures is grown up even unto Heaven. I have wrought all these great Provocations, and that in the most provoking Manner ; they have not been only single, but repeated Acts of Sin : For, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed ? Nay, which are not become even habitual and customary to me ? And to this Frequency I have added both Greediness and Obstinacy in sinning, turning into my Course as the Horse rusheth into the Battle, doing Evil with both Hands, earnestly ; yea, hating to be reformed, and casting thy Words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil Ways, and frustrating all those outward Means, whether of Judgment or Mercy, which thou hast used to draw me to thy self. Nay, O Lord, even my Repentances may be numbred among my greatest Sins : They have sometimes been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no Fruit in Amendment of Life ; but I have still returned with the Dog to his Vomit, and the Sow to the Mire again, and have added the Breach of Resolutions and Vows to all my former Guilt. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen Death, I am
most

most worthy to take part in it, even in the Second Death, the Lake of Fire and Brimstone. This, this, O Lord, is in Justice to be the Portion of my Cup ; to me belongs nothing but Shame and Confusion of Face eternally ; but to thee, O Lord God, belongeth Mercy and Forgiveness, tho' I have rebelled against thee. O remember not my Sins and Offences, but according to thy Mercy think thou upon me, O Lord, for thy Goodness. Thou sentest thy Son to seek and to save that which was lost : Behold, O Lord, I have gone astray like a Sheep that is lost ; O seek thy Servant, and bring me back to the Shepherd and Bishop of my Soul. Let thy Spirit work in me a hearty Sense and Detestation of all my Abominations, that true Contrition of Heart, which thou hast promised not to despise : And then be thou pleased to look on me, to take away all Iniquity, and receive me graciously ; and for his Sake, who hath done nothing amiss, be reconciled to me, who have done nothing well : Wash away the Guilt of my Sins in his Blood, and subdue the Power of them by his Grace : And grant, O Lord, that I may from this Hour bid a final adieu to all Ungodliness and worldly Lusts, that I may never once more cast a look towards *Sodom*, or long after the Flesh-pots of *Egypt*, but consecrate my self entirely to thee, to serve thee in Righteousness and true Holiness, reckoning my self to be dead indeed unto Sin, but alive unto God, through Jesus Christ our Lord and blessed Saviour.

This Penitential Psalm may also fitly be used.

PSALM LI.

HAVE Mercy upon me, O God, after thy great Goodness, according to the Multitude of thy Mercies, do away mine Offences.

Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

For I acknowledge my Faults, and my Sin is ever before me.

Against thee only have I sinned, and done this Evil in thy Sight, that thou mightst be justified in thy Saying, and clear when thou art judged.

Behold, I was shapen in Wickedness, and in Sin bath my Mother conceived me.

But lo, thou requirest Truth in the inward Parts, and shalt make me to understand Wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken may rejoyce.

Turn thy Face from my Sins, and put out all my Misdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy Holy Spirit from me.

O give me the Comfort of thy Help again, and establish me with thy free Spirit.

Then shall I teach thy Ways unto the Wicked, and Sinners shall be converted unto thee.

Deliv-

Deliver me from Blood-guiltiness, O God, thou that art the God of my Health, and my Tongue shall sing of thy Righteousness.

Thou shalt open my Lips, O Lord, and my Mouth shall shew forth thy Praise.

For thou desirest not Sacrifice, else would I give it thee: but thou delightest not in Burnt-Offerings.

The Sacrifice of God is a troubled Spirit; a broken and a contrite Heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion, build thou the Walls of Jerusalem.

Then shalt thou be pleased with the Sacrifices of Righteousness, with the Burnt-Offerings and Oblations; then shall they offer young Bullocks upon thine Altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without end. Amen.

PRAYERS *before the Receiving of the Blessed* SACRAMENT.

O Most merciful God, who hast in thy great Goodness prepared this Spiritual Feast for sick and famished Souls, make my Desires and Gasps after it answerable to my Needs of it. I have, with the Prodigal, wasted that Portion
of

of Grace thou bestowest upon me; and therefore do infinitely want a Supply out of this Treasury: But, O Lord, how shall such a Wretch as I dare to approach this Holy Table? I am a Dog, how shall I presume to take the Childrens Bread? Or, how shall this Spiritual Manna, this Food of Angels, be given to one who hath chosen to feed on Husks with Swine? Nay, to one who hath already so often trampled these precious Things under Foot, either carelessly neglecting, or unworthily receiving these Holy Mysteries? O Lord, my horrible Guiltiness makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, shall my polluted Soul be washed, if not in this Fountain which thou hast opened for Sin, and for Uncleanneſs? Hither therefore I come, and thou hast promised, that him that cometh to thee, thou wilt in no wise cast out: This is, O Lord, the Blood of the New Testament; grant me so to receive it, that it may be to me for Remission of Sins; and tho' I have so often and so wretchedly broken my Part of that Covenant, whereof this Sacrament is a Seal, yet be thou graciously pleased to make good thine: To be merciful to my Unrighteousness, and to remember my Sins and my Iniquities no more: And not only so, but to put thy Laws into my Heart, and to write them in my Mind; and, by the Power of thy Grace, dispose my Soul to such a sincere and constant Obedience, that I may never again
provoke

provoke thee. Lord, grant that in these Holy Mysteries I may not only commemorate, but effectually receive my blessed Saviour, and all the Benefits of his Passion; and to that End give me such a Preparation of Soul, as may qualify me for it: Give me a deep Sense of my Sins and Unworthiness, that being weary and heavy laden, I may be capable of his Refreshings; and by being supplied in my own Tears, I may be the fitter to be washed in his Blood: Raise up my dull and earthly Mind from groveling here below, and inspire it with a holy Zeal, that I may with Spiritual Affection approach this Spiritual Feast: And let, O Lord, that infinite Love of Christ, in dying for so wretched a Sinner, inflame my frozen benumbed Soul, and kindle in me that sacred Fire of Love to him; and that so vehement, that no Waters may quench, no Floods drown it, such as may burn up all my Dross, nor leave one unmortified Lust in my Soul; and such as may also extend it self to all whom thou hast given me Command and Example to love, even Enemies as well as Friends. Finally, O Lord, I beseech thee to clothe me in the Wedding Garment, and make me, tho' of my self the most unworthy, yet by thy Mercy an acceptable Guest at this holy Table, that I may not eat nor drink my own Condemnation, but may have my Pardon sealed, my Weakness repaired, my Corruptions subdued, and my Soul so inseparably united to thee, that no Temptations may
ever

ever be able to dissolve the Union ; but that being begun here in Grace, it may be consummated in Glory. Grant this, O Lord, for thy dear Son's Sake, Jesus Christ.

Another.

O Blessed Jesus, who once offeredst up thy self for me upon the Cross, and now offerest thy self to me in the Sacrament ; let not, I beseech thee, my Impenitence and Unworthiness, frustrate these so inestimable Mercies to me ; but qualifie me by thy Grace to receive the full Benefit of them. O Lord, I have abundant need of thee, but am so clogg'd with Guilt, so holden with the Cords of my Sins, that I am not able to move towards thee. O loose me from this Band wherewith Satan and my own Lusts have bound me, and draw me, that I may run after thee. O Lord, thou seest daily how eagerly I pursue the Paths that lead to Death ; but when thou invitest me to Life and Glory, I turn my Back, and forsake my own Mercy. How often has this Feast been prepared, and I have with frivolous Excuses absented my self ? Or if I have come, it hath been rather to desie than to adore thee ; I have brought such Troops of thy professed Enemies, unrepented Sins, along with me, as if I came not to commemorate, but renew thy Passion, crucifying thee afresh, and putting thee to open Shame. And now of what Punishment

nishment shall I be thought worthy, who have thus trampled under foot the Son of God, and counted the Blood of the Covenant an unholy Thing? Yet, O merciful Jesu, this Blood is my only Refuge: O let this make my Atonement, or I perish eternally. Wherefore didst thou shed it, but to save Sinners? Neither can the Merit of it be overwhelm'd either by the greatness or number of Sins. I am a Sinner, a great one; O let me find its Saving-Efficacy. Be merciful unto me, O God, be merciful to me; for my Soul trusteth in thee, and in the Clefs of thy Wounds shall be my Refuge, until thy Father's Indignation be over-past. O thou, who hast, as my High Priest, sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my Behalf; and suffer not, O my Redeemer, the Price of thy Blood to be utterly lost: And grant, O Lord, that as the Sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold Affections I have towards thee; O warm and enliven them: And as in this Sacrament, that transcendant Love of thine in dying for me, is shed forth, so, I beseech thee, let it convey such Grace into me, as may enable me to make some Returns of Love. O let this divine Fire descend from Heaven into my Soul, and let my Sins be the Burnt-offering for it to consume, that there may not any corrupt Affection, any cursed Thing be shelter'd in my Heart, that I may never again defile that Place, which thou
hast

hast chosen for thy Temple. Thou diedst, O dear Jesu, to redeem me from Iniquity ; O let me not again sell my self to work Wickedness, but grant that I may approach thee at this Time with most sincere and fixed Resolutions of an entire Reformation ; and let me receive such Grace and Strength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated Diseases my Soul groans under. [*Here mention thy most prevailing Corruptions*] And tho' I lie never so long at the Pool of *Bethesda*, come never so often to thy Table, yet, unless thou be pleased to put forth thy healing Virtue, they will still remain uncured. O thou blessed Physician of Souls, heal me, and grant that I may now so touch thee, that every one of these loathsome Issues may immediately stench ; that these Sickneses may not be unto Death, but unto the Glory of thy Mercy in Pardoning, to the Glory of thy Grace in Purifying, so polluted a Wretch. O Christ, hear me, and grant that I may now approach thee with such Humility and Contrition, Love and Devotion, that thou mayst vouchsafe to come unto me, and abide with me, communicating to me thy self, and all the Merits of thy Passion. And then, O Lord, let no Accusations of Satan, or my own Conscience, amaze or distract me ; but having Peace with thee, let me also have Peace in my self, that this Wine may make glad, this Bread of Life may strengthen my Heart, and enable

enable me chearfully to run the Way of thy Commandments. Grant this, merciful Saviour, for thy own Bowels and Compassion's Sake.

*EJACULATIONS to be used at the
LORD'S TABLE.*

LORD, I am not worthy that thou shouldst come under my Roof.

I have sinned: What shall I do unto thee, O thou Preserver of Men?

[Here recollect some of thy greatest Sins.]

If thou, Lord, shouldst be extream to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is Mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the Cry of his Blood, which speaketh better Things than that of *Abel*.

By his Agony and Bloody Sweat, by his Cross and Passion, good Lord, deliver me.

O Lamb of God, which takest away the Sins of the World, grant me thy Peace.

O Lamb of God, which takest away the Sins of the World, have Mercy upon me.

Immediately before Receiving.

THOU hast said, That he that eateth thy Flesh, and drinketh thy Blood, hath eternal Life.

Behold the Servant of the Lord : be it unto me according to thy Word.

At the receiving of the Bread.

BY thy crucified Body deliver me from this Body of Death.

At the receiving of the Cup.

O Let this Blood of thine purge my Conscience from Dead Works, to serve the Living God.

Lord, if thou wilt, thou canst make me clean.

O touch me, and say, I will, be thou clean.

After Receiving.

WHat shall I render unto the Lord for all the Benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the Name of the Lord.

Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

Therefore Blessing, Honour, Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever. Amen.

I have sworn, and am stedfastly purposed to keep thy righteous Judgments.

O hold thou up my Goings in thy Paths, that my Foot-steps slip not.

A THANKS-

*A THANKSGIVING after the Receiving of
the Sacrament.*

O Thou Fountain of all Goodness, from whom every good and perfect Gift cometh, and to whom all Honour and Glory should be returned, I desire, with all the most fervent and inflamed Affections of a grateful Heart, to bless and praise thee for those inestimable Mercies thou hast vouchsafed me. Lord, what is Man, that thou shouldst so regard him, as to send thy beloved Son to suffer such bitter Things for him? But, Lord, what am I, the worst of Men, that I should have any Part in this Atonement, who have so often despised him and his Sufferings? O the Height and Depth of this Mercy of thine, that art pleas'd to admit me to the renewing of that Covenant with thee, which I have so often and so perversly broken! That I, who am not worthy of that daily Bread which sustains the Body, should be made Partaker of this Bread of Life which nourisheth the Soul! And that the God of all Purity should vouchsafe to unite himself to so polluted a Wretch! O my God, suffer me no more, I beseech thee, to turn thy Grace into Wantonness, to make thy Mercy an Occasion of Security, but let this unspeakable Love of thine constrain me to Obedience; that since my blessed Lord hath died for me, I may no longer live unto my self, but to him. O

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Lord,

Lord, I know there is no Concord between Christ and *Belial*; therefore since he hath now been pleased to enter my Heart, O let me never permit any Lust to chase him thence, but let him that hath so dearly bought me, still keep Possession of me, and let nothing ever take me out of his Hand. To this End, be thou graciously pleased to watch over me, and defend me from all Assaults of my spiritual Enemies; but especially deliver me from my self, from the Treachery of mine own Heart, which is too willing to yield it self a Prey. And where thou seeest I am either by Nature or Custom most weak, there do thou, I beseech thee, magnifie thy Power in my Preservation. [*Here mention thy most dangerous Temptations*] And, Lord, let my Saviour's Sufferings for my Sins, and the Vows I have now made against them, never depart from my Mind; but let the Remembrance of the one enable me to perform the other, that I may never make a truce with those Lusts which nailed his Hands, pierced his Sides, and made his Soul heavy to the Death: But that, having now anew listed my self under his Banner, I may fight manfully, and follow the Captain of my Salvation, even through a Sea of Blood. Lord, lift up my Hands that hang down, and my feeble Knees, that I faint not in this Warfare: O be thou my Strength, who am not able of my self to struggle with the slightest Temptations. How often have I turned my Back in the Day of Battle? How many of these
Sacra-

Sacramental Vows have I violated? And, Lord, I have still the same unconstant deceitful Heart to betray me to the Breach of this. O thou, who art Yea and Amen, in whom there is no Shadow of Change, communicate to me, I beseech thee, such a Stability of Mind, that I may no more thus start aside like a broken Bow; but that, having my Heart whole with thee, I may continue steadfast in thy Covenant, that not one good Purpose, which thy Spirit hath raised in me this Day, may vanish, as so many have formerly done; but that they may bring forth Fruit unto Life Eternal. Grant this, O merciful Father, through the Merits and Mediation of my crucified Saviour.

A Prayer of Intercession, to be used either before or after the Receiving of the Sacrament.

O Most gracious Lord, who so tenderly lovedst Mankind, as to give thy dear Son out of thy Bosom to be a Propitiation for the Sins of the whole World, grant that the Effect of this Redemption may be as universal as the Design of it, that it may be to the Salvation of All. O let no Person, by Impenitence and wilful Sin, forfeit this Part in it; but by the Power of thy Grace bring all, even the most obstinate Sinners to Repentance. Enlighten all that sit in Darkness, all Jews, Turks, Infidels, and Hereticks; take them from all Blindness, Hardness of Heart, and Contempt of thy Word; and so

fetch them home, blessed Lord, unto thy Fold, that they may be saved among the Number of the true *Israelites*. And for all those, upon whom the Name of thy Son is called, grant, O Lord, that their Conversations may be such as become the Gospel of Christ; that his Name be no longer blasphemed among the Heathens through us. O blessed Lord, how long shall *Christendom* continue the vilest Part of the World, a Sink of all those abominable Pollutions, which even Barbarians detest? O let not our Profession and our Practice be always at so wide a distance. Let not the Disciples of the Holy and Immaculate Jesus be of all others the most profane and impure. Let not the Subjects of the Prince of Peace be of all others the most contentious and bloody; but make us Christians in Deed, as well as in Name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one Mind and one Mouth glorifie thee the Father of our Lord Jesus Christ. Have Mercy on this languishing Church; look down from Heaven, the Habitation of thy Holiness, and of thy Glory. Where is thy Zeal and thy Strength, the sounding of thy Bowels and of thy Mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember Iniquity for ever: But though our Backslidings are many, and we have grievously rebelled, yet, according to all thy Goodness, let thy Anger and thy Fury be turned away,

away, and cause thy Face to shine upon thy Sanctuary which is desolate, for the Lord's Sake; and so separate between us and our Sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes, and Governors, especially those to whom we owe Subjection; plead thou their Cause, O Lord, against those that strive with them, and fight thou against those that fight against them; and so guide and assist them in the Discharge of that Office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable Life in all Godliness and Honesty. Bless them that wait at thine Altar; open thou their Lips, that their Mouth may shew forth thy Praise. O let not the Lights of the World be put under Bushels, but place them in their Candlesticks, that they may give Light to all that are in the House. Let not *Jeroboam's* Priests prophane thy Service; but let the Seed of *Aaron* still minister before thee. And, O thou Father of Mercies, and God of all Comfort, succour and relieve all that are in Affliction: Deliver the Outcast and Poor; help them to Right that suffer Wrong; let the sorrowful Sighing of the Prisoners come before thee; and, according to the Greatness of thy Power, preserve thou those that are appointed to die; grant Ease to those that are in Pain, Supplies to those that suffer Want; give to all presumptuous Sinners a Sense of their Sins, and to all despairing a Sight of thy Mercies.

cies; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my Enemies, Persecutors, und Slanderers, and turn their Hearts. Pour down thy Blessings upon all my Friends and Benefactors, all who have commended themselves to my Prayers. [*Here thou mayst name particular Persons*] And grant, O merciful Father, that through this Blood of the Cross we may also be presented pure and unblameable, and unreprieveable in thy Sight; that so we may be admitted into that Place of Purity, where no unclean Thing can enter, there to sing eternal Praises to Father, Son, and Holy Ghost, for ever.

A Prayer in Time of common Persecution.

O Blessed Saviour, who hast made the Cross the Badge of thy Disciples, enable me, I beseech thee, willingly and chearfully to embrace it: Thou seest, O Lord, I am fallen into Days, wherein he that departeth from Evil, maketh himself a Prey: O make me so readily to expose all my outward Concernments, when my Obedience to thee requireth it, that what falls as a Prey to Men, may by thee be accepted as a Sacrifice to God. Lord, preserve me so by thy Grace, that I never suffer as an evil Doer; and then, O Lord, if it be my Lot to suffer as a Christian, let me not be ashamed, but rejoyce that I am counted worthy to suffer for thy Name. O thou, who
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for my Sake enduredst the Cross, and despisedst the Shame; let the Example of that Love and Patience prevail against all the Tremblings of my corrupt Heart, that no Terroures may ever be able to shake my Constancy; but that, how long soever thou shalt permit the Rod of the Wicked to lie on my Back, I may never put my Hand unto Wickedness. Lord, thou knowest whereof I am made, thou remembrest that I am but Flesh; and Flesh, O Lord, shrinks at the Approach of any thing grievous. It is thy Spirit, thy Spirit alone that can uphold me. O establish me with thy free Spirit, that I be not weary and faint in my Mind: And by how much the greater thou discernest my Weakness, so much the more do thou shew forth thy Power in me; and make me, O Lord, in all Temptations, steadfastly to look to thee the Author and Finisher of my Faith; that so I may run the Race which is set before me, and resist even unto Blood, striving against Sin. O dear Jesus, hear me; and tho' Satan desire to have me, that he may winnow me as Wheat, yet do thou, O Blessed Mediator, pray for me, that my Faith fail not; but that, tho' it be tried with Fire, it may be found unto Praise, and Glory, and Honour, at thy appearing. And, O Lord, I beseech thee, grant that I may preserve not only Constancy towards God, but Charity also towards Men, even those whom thou shalt permit to be the Instruments of my Sufferings: Lord, let me

not fail to imitate that admirable Meekness of thine, in loving and praying for my greatest Persecutors: And do thou, O Lord, overcome all their Evil with thy infinite Goodness, turn their Hearts, and draw them powerfully to thy self, and at last receive both me and mine Enemies into those Mansions of Peace and Rest, where thou reignest with the Father and the Holy Ghost, one God, for ever.

A Prayer in the Time of Affliction.

O Just and Holy Lord, who with Rebukes dost chasten Man for Sin, I desire unfeignedly to humble my self under thy mighty Hand, which now lies heavy upon me: I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due Reward of my Deeds; and therefore, in thy severest Infections, I must still say, Righteous art thou, O Lord, and upright are thy Judgments. But, O Lord, I beseech thee, in Judgment remember Mercy: And though my Sins have enforced thee to strike, yet consider my Weakness, and let not thy Stripes be more heavy or more lasting than thou seest profitable for my Soul: Correct me, but with the Chastisement of a Father, not with the Wounds of an Enemy; and though thou take not off thy Rod, yet take away thine Anger. Lord, do not abhor my Soul, nor cast thy Servant away in Displeasure, but pardon my Sins, I beseech thee; and if yet, in thy Fatherly Wisdom, thou

thou see fit to prolong thy Corrections, thy blessed Will be done. I cast my self, O Lord, at thy Feet, do with me what thou pleasest: Try me as Silver is tried, so thou bring me out purified: And, Lord, make even my Flesh also to subscribe to this Resignation, that there may be nothing in me that may rebel against thy Hand; but that, having perfectly suppressed all repining Thoughts, I may chearfully drink of this Cup: And, how bitter soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the Diseases of my Soul, that it may bring forth in me the peaceable Fruit of Righteousness, that so these light Afflictions, which are but for a moment, may work for me a far more exceeding and eternal Weight of Glory, thro' Jesus Christ.

A Thanksgiving for Deliverance.

O Blessed Lord, who art gracious and merciful, slow to Anger, and of great Kindness, and repentest thee of the Evil; I thankfully acknowledge before thee, that thou hast not dealt with me after my Sins, nor rewarded me according to my Iniquities. My Rebelions, O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a gentle and fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and a gracious Issue out of my late Distresses. O Lord, I will be glad, and rejoyce in thy Mercy, for thou hast

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considered my Trouble, and hast known my Soul in Adversity. Thou hast smitten, and thou hast healed me. O let these various Methods of thine have their proper Effects upon my Soul, that I, who have felt the Smart of thy Chastisements, may stand in awe, and not sin: And that I, who have likewise felt the sweet Refreshings of thy Mercy, may have my Heart ravished with it, and knit to thee in the firmest Bands of Love; and that by both I may be preserved in a constant entire Obedience to thee all my Days, through Jesus Christ.

Directions for the Time of Sicknes.

WHEN thou findest thy self visited with Sicknes, thou art immediately to remember, that it is God, which with Rebukes doth chasten Man for Sin. And therefore let thy first Care be to find out what it is that provokes him to smite thee; and to that Purpose examine thine own Heart, search diligently what Guilts lie there, confess them humbly and penitently to God, and, for thy greater Security, renew thy Repentance for all the old Sins of thy former Life; beg most earnestly and importunately his Mercy and Pardon in Christ Jesus, and put on sincere and zealous Resolutions of forsaking every evil Way for the rest of that Time which God shall spare thee. And that thy own Heart deceive thee not in this so weighty a Business, it will be
Wisdom

Wisdom to send some godly Divine, not only to assist thee with his Prayers, but with his Counsel also. And to that Purpose open thy Heart so freely to him, that he may be able to judge whether thy Repentance be such as may give thee Confidence to appear before God's dreadful Tribunal; and that, if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better Part, thy Soul, then consider thy Body also: and as the wise Man saith, Ecclus. xxxviii. 12. Give place to the Physician; for the Lord hath created him. Use such Means as may be most likely to recover thy Health; but always remember that the Success of them must come from God; and beware of Asa's Sin, who sought to the Physician, and not the Lord, 2 Chron. vi. 12. Dispose also betimes of thy Temporal Affairs, by making thy Will, and setting all Things in such Order as thou meanest finally to leave them in, and defer it not till thy Sickness grow more violent: for then perhaps thou shalt not have such Use of thy Reason as may fit thee for it; or, if thou have, it will be then much more seasonable to employ thy Thoughts on higher Things, on the World thou art going to, rather than that thou art about to leave. We cannot carry the Things of this World with us when we go hence, and it is not fit we should carry the Thoughts of them. Therefore let those be early dispatched, that they may not disturb thee at last.

A Prayer

A Prayer for a Sick Person.

O Merciful and Righteous Lord, the God of Health and of Sicknes, of Life and of Death, I most unfeignedly acknowledge that my great Abuse of those many Days of Strength and Welfare which thou hast afforded me, hath most justly deserved thy present Visitation. I desire, O Lord, humbly to accept of this Punishment of mine Iniquity, and to bear the Indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the Ruin, but the Amendment of those whom thou scourgest, I beseech thee by thy Grace so to sanctifie this Correction of thine to me, that this Sicknes of my Body may be a Means of Health to my Soul; make me diligent to search my Heart; and do thou, O Lord, enable me to discover every accursed Thing, how closely soever concealed there, that by the Removal thereof, I may make way for the Removal of this Punishment. Heal my Soul, O Lord, which hath sinned against thee; and then, if it be thy blessed Will, heal my Body also; restore the Voice of Joy and Health unto my Dwelling, that I may live to praise thee, and to bring forth Fruits of Repentance. But if in thy Wisdom thou hast otherwise disposed, if thou hast determined that this Sicknes shall be unto Death, I beseech thee to fit and prepare

pare me for it : Give me that sincere and earnest Repentance to which thou hast promised Mercy and Pardon ; wean my Heart from the World, and all its fading Vanities, and make me to gasp and pant after those more excellent and durable Joys which are at thy Right Hand for ever. Lord, lift thou up the Light of thy Countenance upon me, and, in all the Pains of my Body, in all the Agonies of my Spirit, let thy Comforts refresh my Soul, and enable me patiently to wait till my Change come. And grant, O Lord, that when my earthly House of this Tabernacle is dissolved, I may have a Building of God, an House, not made with Hands, eternal in the Heavens ; and that for his Sake, who, by his precious Blood, hath purchased it for me, even Jesus Christ.

A Thanksgiving for Recovery.

O Gracious Lord, the God of the Spirits of all Flesh, in whose Hand my Time is, I praise and magnifie thee, that thou hast, in love to my Soul, delivered it from the Pit of Corruption, and restored me to Health again. It is thou alone, O Lord, that hast preserved my Life from Destruction ; thou hast chasten'd and corrected me, but thou hast not given me over unto Death. O let this Life, which thou hast thus graciously spared, be wholly consecrated to thee. Behold, O Lord, I am by thy
Mercy

Mercy made whole ; O make me strictly careful to sin no more, lest a worse Thing come unto me. Lord, let not this Reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his Coming ; but grant me, I beseech thee, to make a right Use of this long Suffering of thine, and so to employ every Minute of that Time thou shalt allow me, that when thou shalt appear, I may have Confidence, and not be ashamed before thee at thy Coming. Lord, I have found by this Approach towards Death, how dreadful a Thing it is to be taken unprepared : O let it be a perpetual Admonition to me to watch for my Master's Coming : And when the Pleasures of Sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me ; and as thou hast in much Mercy afforded me Time, so grant me also Grace to work out my own Salvation, to provide Oil in my Lamp, that when the Bridegroom cometh, I may go in with him to the Marriage. Grant this, I beseech thee, for thy dear Son's Sake.

A Prayer at the Approach of Death.

O Eternal and ever living God, who first breathedst into Man the Breath of Life, and when thou takest away that Breath, he dies, and is turned again to his Dust ; look with Compassion on me thy poor Creature, who am
now

now drawing near the Gates of Death, and which is infinitely more terrible, the Bar of Judgment. Lord, my own Heart condemns me, and thou art infinitely greater than my Heart, and knowest all Things. The Sins I know and remember, fill me with Horrour; but there are also Multitudes of others, which I either observed not at that Time, or have since carelessly forgot, which are all present to thee. Thou settest my Misdeeds before thee, and my secret Sins in the Light of thy Countenance; and to what a mountainous Heap must the minutely Provocations of so many Years arise? How long shall one so ungodly stand in thy Judgment? or such a Sinner in the Congregation of the Righteous? And, to add yet more to my Terroure, my very Repentance, I fear, will not abide the Trial; my frequent Relapses heretofore have sufficiently witnessed the Insincerity of my past Resolutions. And then, O Lord, what can secure me, that my present Dislikes of my Sins are not rather the Effects of my amazing Danger, than of any real Change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly sincere. O Lord, when I consider this, Fearfulness and Trembling come upon me, and an horrible Dread overwhelmeth me, my Flesh trembleth for fear of thee, and my Heart is wounded within me. But, O Lord, one Deep calleth upon another, the Depth of thy Misery upon the Depth of
of

of thy Mercy: Lord, save now, or I perish eternally. O thou, who willest not that any should perish, but that all should come to Repentance, bring me, I beseech thee, tho' thus late, to a sincere Repentance, such as thou wilt accept, who triest the Heart. Create in me, O God, a clean Heart, and renew a right Spirit within me. Lord, one Day is with thee as a thousand Years; O let thy mighty Spirit work in me now in this my last Day, whatsoever thou seest wanting to fit me for thy Mercy and Acceptation. Give me a perfect and entire hatred of my Sins, and enable me to present thee with that Sacrifice of a broken and contrite Heart, which thou hast promised not to despise; that by this I may be made capable of that Atonement, which thy dear Son hath, by the more excellent Oblation of himself, made for all repenting Sinners. He is the Propitiation for our Sins; he was wounded for our Transgressions; he was bruised for our Iniquities; the Chastisement of our Peace was on him. O heal me by his Stripes, and let the Cry of his Blood drown the Clamour of my Sins. I am indeed a Child of Wrath, he is the Son of thy Love; for his Sake spare me, O Lord, spare thy Creature, whom he hath redeemed with his most precious Blood, and be not angry with me for ever. In his Wounds, O Lord, I take Sanctuary; O let not thy Vengeance pursue me to this City of Refuge: My Soul hangeth upon him; O let me not perish with a
Jesus,

Jesus, with a Saviour in my Arms. But by his Agony and bloody Sweat, by his Cross and Passion; by all that he did and suffered for Sinners, good Lord, deliver me: Deliver me, I beseech thee, from the Wages of my Sins, thy Wrath and everlasting Damnation, in this time of my Tribulation, in the Hour of Death, and in the Day of Judgment. Hear me, O Lord, hear me, and do not now repay my former Neglects of thy Calls, by refusing to answer me in this Time of my greatest Need. Lord, there is but a step between me and Death; O let not my Sun go down upon thy Wrath, but seal my Pardon, before I go hence, and be no more seen. Thy Loving-kindness is better than the Life itself; O let me have that in Exchange, and I shall most gladly lay down this mortal Life. Lord, thou knowest all my Desire, and my Groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy Mercy; take away the Sting of Death, the Guilt of my Sins; and then, though I walk through the Valley of the Shadow of Death, I will fear no Evil, I will lay me down in Peace: And, Lord, when I awake up, let me be satisfied with thy Presence in thy Glory. Grant this, merciful God, for his Sake, who is both the Redeemer and Mediator of Sinners, even Jesus Christ.

P S A L M S.

PUT me not to rebuke, O Lord, in thine Anger,
neither chasten me in thy heavy Displeasure.

There is no Health in my Flesh, because of thy
Displeasure: Neither is there any Rest in my
Bones, by reason of my Sins.

For my Wickednesses are gone over my Head,
and are a sore Burthen too heavy for me to bear.

My Wounds stink, and are corrupt, through
my Foolishness.

Therefore is my Spirit vexed within me, and
my Heart within me is desolate.

My Sins have taken such hold upon me, that
I am not able to look up; yea, they are more in
number than the Hairs of my Head; and my
Heart hath failed me.

But thou, O Lord God, art full of Compassion and Mercy, Long-suffering, plenteous in Goodness and Truth.

Turn thee unto me, and have Mercy upon me;
for I am desolate and in misery.

If thou, Lord, shouldst be extreme to mark
what is done amiss, O Lord, who may abide it?

O remember not the Sins and Offences of my
Youth: But according to thy Mercy think thou
upon me, for thy Goodness.

Look upon my Adversity and Misery, and forgive me all my Sins.

Hide not thy Face from thy Servant, for I am
in Trouble: O haste thee, and hear me.

Out

Out of the Deep do I call unto thee : Lord, hear my Voice.

Turn thee, O Lord, and deliver my Soul : O save me for thy Mercy's sake.

O go not far from me ; for Trouble is hard at hand, and there is none to help.

I stretch forth my Hands unto thee : my Soul gaspeth unto thee as a thirsty Land.

Draw nigh unto my Soul, and save it : O deliver me, because of mine Enemies.

For my Soul is full of Trouble, and my Life draweth nigh unto Hell.

Save me from the Lion's Mouth : hear me from among the Horns of the Unicorns.

O set me upon the Rock that is higher than I : for thou art my Hope, and a strong Tower for me against the Enemy.

Why art thou so heavy, O my Soul, and why art thou so disquieted within me ?

Put thy Trust in God ; for I will yet give him Thanks for the Light of his Countenance.

The Lord shall make good his loving Kindness towards me ; yea, thy Mercy, O Lord, endureth for ever : despise thou not the Work of thine own Hands.

O GOD, thou art my God ; early will I seek thee.

My Soul thirsteth for thee : my Flesh also longeth after thee, in a barren and dry Land, where no Water is.

Like as the Hart desireth the Water-brook, so longeth my Soul after thee, O God.

My Soul is athirst for God, even for the living God : When shall I come to appear before the Presence of God ?

How amiable are thy Dwellings, O Lord of Hosts !

My Soul hath a Desire and Longing to enter into the Courts of the Lord : my Flesh and my Heart rejoyce in the living God.

O that I had Wings like a Dove ! for then would I flee away, and be at rest.

O send out thy Light and thy Truth, that they may lead me, and bring me unto thy holy Hill, and to thy Dwelling.

For one Day in thy Courts is better than a thousand.

I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.

I should utterly have fainted, but that I believed verily to see the Goodness of the Lord in the Land of the Living.

Thou art my Helper and my Redeemer : O Lord, make no long tarrying.

EFACULATIONS.

O LORD, of whom may I seek for Succour, but of thee, who for my Sins art justly displeased ? Yet, O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Saviour, deliver me not into the bitter Pains of eternal Death.

Thou

Thou knowest, Lord, the Secrets of my Heart ; shut not up thy merciful Ears to my Prayer, but hear me, O Lord most Holy, O God most Mighty, O Holy and merciful Saviour, thou most worthy Judge Eternal, suffer me not at my last Hour, for any Pains of Death, to fall from thee.

Father, I have sinned against Heaven, and before thee ; and am not worthy to be called thy Child : Yet, O Lord, do not thou cast off the Bowels and Compassions of a Father ; but, even as a Father pitieth his own Children, so be thou merciful unto me.

Lord, the Prince of this World cometh, O let him have nothing in me ; but as he accuseth, do thou absolve : He lays many and grievous Things to my Charge, which he can too well prove ; I have nothing to say for my self, do thou answer for me, O Lord, my God.

O Lord, I am clothed with filthy Garments, and Satan stands at my right Hand to resist me ; O be thou pleased to rebuke him, and pluck me as a Brand out of the Fire ; cause mine Iniquities to pass from me, and clothe me with the Righteousness of thy Son.

Behold, O God, the Devil is coming towards me, having great Wrath, because he knoweth that he hath but a short Time. O save and deliver me, lest he devour my Soul like a Lion, and tear it in Pieces while there is none to help.

O my God, I know that no unclean Thing can enter into thy Kingdom, and I am nothing but Pollution; my very Righteousnesses are as filthy Rags. O wash me, and make me white in the Blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord, the Snares of Death compass me round about; O let not the Pains of Hell also take hold upon me: But though I find Trouble and Heaviness, yet, O Lord, I beseech thee, deliver my Soul.

O dear Jesus, who hast bought me with the precious Price of thine own Blood, challenge now thy Purchase, and let not the Malice of Hell pluck me out of thy Hand.

O blessed High Priest, who art able to save them to the utmost, who come unto God by thee; save me, I beseech thee, who have no hope but on thy Merits and Intercession.

O God, I confess I have defaced that Image of thine thou didst imprint upon my Soul; yet, O thou faithful Creator, have pity on thy Creature.

O Jesu, I have by my many grievous Sins crucified thee afresh; yet thou who prayedst for thy Persecutors, intercede for me also, and suffer not, O my Redeemer, my Soul (the Price of thy Blood) to perish.

O Spirit of Grace, I have, by my horrid Impieties, done despite to thee; yet, O blessed Comforter, though I have often grieved thee, be thou pleased to succour and relieve

lieve me, and say unto my Soul, I am thy Salvation.

Mine Eyes look unto thee, O Lord : In thee is my Trust : O cast not out my Soul.

O Lord, in thee have I trusted ; let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest ; let me not be weary of thy Correction, but give me such a perfect Subjection to thee the Father of Spirits, that this Chastisement may be for my Profit, that I may thereby be Partaker of thy Holiness.

O thou Captain of my Salvation, who wert made perfect by Sufferings, sanctify to me all the Pains of Body, all the Terroures of Mind, which thou shalt permit to fall upon me.

Lord, my Sins have deserved eternal Torments ; make me chearfully and thankfully to bear my present Pains : Chasten me as thou pleasest here, that I may not be condemned with the World.

Lord, the Waters are come in even unto my Soul : O let thy Spirit move upon these Waters, and make them like the Pool of *Bethesda*, that they may cure whatsoever spiritual Disease thou discernest in me.

O Christ, who first sufferedst many and grievous Things, and then entredst into thy Glory ; make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humbledst thy self to the Death of the Cross for me, let that Death of thine sweeten the Bitterness of mine.

When thou hadst overcome the Sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy Servant, whom thou hast redeemed with thy most precious Blood.

Make me to be numbred with thy Saints in Glory everlasting.

Thou art the Resurrection and the Life: He that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my Unbelief.

My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.

I desire to be dissolved, and to be with Christ, which is far better: Lord, I groan earnestly, desiring to be clothed upon with that House from Heaven.

I desire to put off this my Tabernacle: O be pleased to receive me into everlasting Habitations.

Bring my Soul out of Prison, that I may give Thanks unto thy Name.

Lord, I am here to wrestle not only with Flesh and Blood, but with Principalities and Powers, and Spiritual Wickedness. O take me

me from these Tents of *Kedar*, into the Heavenly *Jerusalem*, where Satan shall be utterly trodden under my Feet !

I cannot here attend one Minute to thy Service without Distraction : O take me up to stand before thy Throne, where I shall serve thee Day and Night !

I am here in Heaviness through many Tribulations : O receive me into that Place of Rest, where all Tears shall be wiped from my Eyes, where there shall be no more Death, nor Sorrow, nor Crying, nor Pain !

I am here in the State of Banishment and Absence from the Lord : O take me where I shall for ever behold thy Face, and follow the Lamb whithersoever he goeth !

I have fought a good Fight, I have finished my Course, I have kept the Faith ; henceforth there is laid up for me a Crown of Righteousness.

O Blessed Jesu, who hast loved me, and washed me from my Sins in thine own Blood, receive my Soul.

Into thy Hands I commend my Spirit ; for thou hast redeemed me, O Lord, thou God of Truth. Come, Lord Jesu, come quickly.

PRAYERS

PRAYERS for their Use, who
Mourn in Secret for the *Publick*
Calamities.

PSALM LXXIV.

O God, wherefore art thou absent from us so long? Why is thy Wrath so hot against the Sheep of thy Pasture? &c.

Psal. lxxix. O God, the Heathen are come into thine Inheritance: Thy holy Temple have they defiled, and made Jerusalem an Heap of Stones, &c.

Psal. lxxx. Hear, O thou Shepherd of Israel, thou that leadest Joseph like a Sheep; shew thy self also, thou that sittest upon the Cherubims, &c.

A Prayer to be used in the Times of Calamity.

O Lord God, to whom Vengeance belongeth, I desire humbly to confess before thee, both on my own Behalf, and that of this Nation, that these many Years of Calamity we have groined under, are but the just (yea, mild) Returns of those

those many more Years of our Provocations against thee; and that thy present Wrath is but the due Punishment of thy abused Mercy. O Lord, thou hast formerly abounded to us in Blessings above all the People of the Earth. Thy Candle shined upon our Heads, and we delighted our selves in thy great Goodness: Peace was within our Walls, and Plenteousness within our Palaces; there was no Decay, no leading into Captivity, and no complaining in our Streets: But we turned this Grace into Wantonness; we abused our Peace to Security, our Plenty to Riot and Luxury; and made those good Things, which should have endeared our Hearts to thee, the Occasion of estranging them from thee. Nay, O Lord, thou gavest us yet more precious Mercies, thou wert pleased thy self to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy Word to be a Lamp unto our Feet, and a Light unto our Paths. But, O Lord, we have made no other use of that Light, than to conduct us to the Chambers of Death: We have dealt proudly, and not hearkened to thy Commandments, and by rebelling against the Light, have purchased to our selves so much the heavier Portion in the outer Darknes. And now, O Lord, had the Overflowings of thy Vengeance been answerable to that of our Sin, we had long since been swept away with a swift Destruction, and there had been none of us

us alive at this Day, to implore thy Mercy. But thou art a gracious God, slow to Anger, and hast proceeded with us with much Patience and Long-suffering; thou hast sent thy Judgments to awaken us to Repentance, and hast also allowed us space for it: But, alas! we have perverted this Mercy of thine beyond all the former; we return not to him that smiteth us, neither do we seek the Lord; we are slidden back by a perpetual back-sliding; no Man repenteth him of his Wickedness, or saith, What have I done? 'Tis true, indeed, we fear the Rod, (we dread every Suffering, so that we are ready to buy it off with the foulest Sin) but we fear not him that hath appointed it; but, by a wretched Obstinacy, harden our Necks against thee, and refuse to return. And now, O God, what Balm is there in *Gilead* that can cure us, who, when thou wouldst heal us, will not be healed? We know thou hast pronounced, that there is no Peace to the Wicked; And how shall we then pray for Peace, that still retain our Wickedness? This, this, O Lord, is our sorest Disease: O give us Medicines to heal this Sickness: Heal our Souls, and then we know thou canst soon heal our Land. Lord, thou hast long spoken by thy Word to our Ears, by thy Judgments even to all our Senses; but unless thou speak by thy Spirit to our Hearts, all other Calls will still be ineffectual. O send out this Voice, and that a mighty Voice, such as may awake us out of this Lethargy: Thou that didst call

Lazarus

Lazarus out of the Grave, O be pleased to call us, who are dead, yea, putrified in Trespases and Sins, and make us to awake to Righteousness. And though, O Lord, our frequent Resistances, even of those inward Calls, have justly provoked thee to give us up to the Lust of our own Hearts; yet, O thou boundless Ocean of Mercy, who art Good not only beyond what we can deserve, but what we can wish, do not withdraw the Influence of thy Grace, and take not thy Holy Spirit from us. Thou wert found of those that sought thee not: O let that Act of Mercy be repeated to us, who are so desperately, yet so insensibly Sick, that we cannot so much as look after the Physician; and by how much our Case is the more dangerous, so much the more sovereign Remedies do thou apply. Lord, help us, and consider not so much our Unworthiness of thy Aid, as our irremediable Ruin if we want it: Save, Lord, or we perish eternally. To this End, dispense to us in our Temporal Interest, what thou seeest may best secure our Spiritual: If a greater degree of outward Misery will tend to the curing our inward, Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never so much foaming and tearing. But if thou seeest that some Return of Mercy may be most likely to melt us, O be pleased so far to condescend to our Wretchedness, as to afford us that; and whether by thy sharper or thy gentler

gentler Methods, bring us home to thy self: And then, O Lord, we know thy Hand is not shortned, that it cannot save: When thou hast delivered us from our Sins, thou canst and wilt deliver us from our Troubles. O shew us thy Mercy, and grant us thy Salvation, that being redeemed, both in our Bodies and Spirits, we may glorify thee in both, in a chearful Obedience, and praise the Name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for this Church.

O Thou great God of Recompences, who turnest a fruitful Land into Barrenness, for the Wickedness of them that dwell therein: Thou hast most justly executed that fatal Sentence on this Church, which having once been the Perfection of Beauty, the Joy of the whole Earth, is now become a Scorn and Derision to all that are round about her. O Lord, what could have been done to thy Vineyard, that thou hast not done in it? And since it hath brought forth nothing but wild Grapes, it is perfectly just with thee to take away the Hedge thereof, and let it be eaten up. But, O Lord, though our Iniquities testifie against us, yet do thou it for thy Name's sake; for our Backslidings are many, we have sinned against thee. O the Hope of *Israel*, the Saviour thereof in Time of Trouble, why shouldst thou

thou be as a Stranger in the Land, as a way-faring Man, that turneth aside to tarry for a Night? Why shouldst thou be as a Man astonished? as a mighty Man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy Name; leave us not; deprive us of what outward Enjoyments thou pleasest; take from us the Opportunities of our Luxury, and it may be a Mercy; but, O take not from us the Means of our Reformation; for that is the most direful Expression of thy Wrath. And tho' we have hated the Light, because our Deeds were evil, yet, O Lord, do not, by withdrawing it, condemn us to walk on still in Darkness, but let it continue to shine, till it hath guided our Feet into the Way of Peace. O Lord, arise, stir up thy Strength, and come and help, and deliver not the Soul of thy Turtle Dove [*this disconsolate Church*] unto the Multitude of the Enemy; but helper, O God, and that right early. But if, O Lord, our Rebellions have so provoked thee, that the *Ark must wander in the Wilderness till all this murmuring Generation be consumed*, yet let not that perish with us, but bring it at last into a Canaan, and let our more innocent Posterity see that which in thy Judgment thou deniest to us. In the mean time, let us not cease to bewail that Desolation our Sins have brought, to think upon the Stones of *Sion*, and pity to see her in the Dust, nor ever be ashamed or afraid to own her in her lowest and most persecuted

Condition, but esteem the Reproach of Christ greater Riches than the Treasures of *Egypt*, and so approve our Constancy to this our afflicted Mother, that her blessed Lord and Head may own us with Mercy, when he shall come in the Glory of thee his Father, with the Holy Angels. Grant this, merciful Lord, for the same Jesus Christ his Sake.

A Prayer for the Peace of the Church.

LORD Jesus Christ, which of thine Almightyness madest all Creatures both visible and invisible; which of thy Godly Wisdom governest and settest all Things in most goodly Order; which of thine unspeakable Goodness keepest, defendest, and furtherest all Things; which of thy deep Mercy restorest the Decayed, renewest the Fallen, raisest the Dead; Vouchsafe, we pray thee, at last to cast down thy Countenance upon thy well-beloved Spouse the Church; but let it be that amiable and merciful Countenance wherewith thou pacifiest all Things in Heaven, in Earth, and whatsoever is above Heaven, and under the Earth. Vouchsafe to cast upon us those tender and pitiful Eyes with which thou didst once behold *Peter*, that great Shepherd of thy Church, and forthwith he remembered himself, and repented; with which Eyes thou once didst view the scatter'd Multitude, and wert moved with Compassion, that for lack

of a good Shepherd, they wandred as Sheep dispersed and strayed asunder. Thou seeest (O good Shepherd) what sundry sort of Wolves have broken into thy Sheep-cotes: So that if it were possible, the very perfect Persons should be brought into Error: Thou seeest with what Winds, with what Waves, with what Storms, thy silly Ship is toss'd, the Ship wherein thy little Flock is in peril of being drowned. And what is now left, but that it utterly sink, and we all perish? For this Tempest and Storm we may thank our own Wickedness, and sinful living; we discern it well, and confess it; we discern thy Righteousness, and we bewail our Unrighteousness; but we appeal to thy Mercy, which surmounteth all thy Works: We have now suffered much Punishment, being scourged with so many Wars, consumed with such Losses of Goods; shaken with so many Floods; and yet appears there no where any Haven or Port unto us. Being thus tired and forlorn among so strange Evils, but still every Day more grievous Punishments, and more seem to hang over our Heads, we complain not of thy Sharpness, most tender Saviour, but we discern here also thy Mercy, forasmuch as much grievous Plagues we have deserved. But, O most merciful Jesus, we beseech thee, that thou wilt not consider, nor weigh what is due for our Deservings; but rather, what becometh thy Mercy, without which, neither the An-
G gels

gels in Heaven can stand sure before thee, much less we silly Vessels of Clay. Have Mercy on us, O Redeemer, which art easie to be intreated; not that we be worthy of thy Mercy, but give thou this Glory unto thine own Name. Suffer not those, which either have not known thee, or do envy thy Glory, continually to triumph over us, and say, Where is their God? Where is their Redeemer? Where is their Saviour? Where is their Bridegroom, that they thus boast on? These opprobrious Words redound unto thee, O Lord, while by our Evils Men weigh and esteem thy Goodness, they think we be forsaken, whom they see not amended. Once when thou slep'st in the Ship, and a Tempest suddenly arising, threatned Death to all in the Ship, thou awak'st at the Out-cry of a few Disciples, and straightway, at thine Almighty Word, the Waters couched, the Winds fell, the Storm was suddenly turned into a great Calm; the dumb Waters knew their Master's Voice. Now in this far greater Tempest, wherein not a few Mens Bodies be in danger, but innumerable Souls; we beseech thee, at the Cry of thy Holy Church, which is in danger of drowning, that thou wilt awake. So many Thousands of Men do cry, *Lord, save us, we perish!* the Tempest is past Man's Power; it is thy Word that must do the Deed. Lord Jesu, only say thou with a Word of thy Mouth, *Cease, O Tempest, and forthwith shall the desired Calm appear.*

appear. Thou wouldst have spared so many Thousands of most wicked Men, if in the City of *Sodom* had been found but Ten good Men. Now here be so many Thousands of Men that love the Glory of thy Name, which sigh for the Beauty of thy House; and wilt thou not, at these Men's Prayers, let go thine Anger, and remember thine accustomed and old Mercies? Shalt thou not, with thy Heavenly Policy, turn our Folly into thy Glory? Shalt thou not turn the wicked Mens Evils into thy Church's Good? For thy Mercy is wont then most of all to succour, when the Thing is with us past Remedy, and neither the Might nor Wisdom of Men can help it. Thou alone bringest Things that be never so out of Order, into Order again, which art the only Author and Maintainer of Peace. Thou framedst that old Confusion, wherein, without Order, without Fashion, confusedly lay the discordant Seeds of Things; and with a wonderful Order the Things of that Nature that fought together, thou didst allay and knit in a perpetual Band. But how much greater Confusion is this, where is no Charity, no Fidelity, no Bonds of Love, no Reverence, neither of Laws, nor yet of Rulers; no Agreement of Opinions, but, as it were, in a misordered Choir, every Man singeth a contrary Note. Among the Heavenly Planets is no Dissention; the Elements keep their Place, every one do the Office whereunto they be appointed:

ed: And wilt thou suffer thy Spouse, for whose Sake all Things were made, thus by continual Discords to perish? Shalt thou suffer the wicked Spirits, which be the Authors and Workers of Discord, to bear such a Swing in thy Kingdom uncheck'd? Shalt thou suffer the strong Captain of Mischief, whom thou once overthrewest, again to invade thy Tents, and to spoil thy Soldiers? When thou wert here, a Man conversant among Men, at thy Voice fled the Devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the Breasts of all them that profess thy Name, the wicked Spirits, Masters of Riot, of Covetousness, of Vain-glory, of Carnal Lust, of Mischief and Discord. *Create in us, O our God and King, a clean Heart, and renew thy holy Spirit in our Breasts: Pluck not from us thy Holy Ghost: Render unto us the Joy of thy Saving Health, and with thy principal Spirit strengthen thy Spouse, and the Herdsmen thereof.* By this Spirit thou reconciledst the Earthly to the Heavenly: By this thou didst frame and reduce so many Tongues, so many Nations, so many fundry Sorts of Men, into one Body of a Church; which Body, by the same Spirit, is knit to thee their Head. This Spirit, if thou wilt vouchsafe to renew in all Mens Hearts, then shall all these foreign Miseries cease; or if they cease not, they shall turn to the Profit and Avail of them which love thee. Stay this Confusion, set in Order this horrible Chaos,
(O Lord,

(O Lord Jesus) let thy Spirit stretch out itself upon these Waters of Evil, wavering Opinions. And because thy Spirit, which, according to thy Prophet's Saying, *containeth all Things*, hath also the Science of Speaking; make, that like as unto all them which be of thy House is one Light, one Baptism, one God, one Hope, one Spirit, so they may also have one Voice, one Note, one Song, professing one Catholick Truth. When thou didst mount up to Heaven Triumphantly, thou threwest out from Above thy precious Things, thou gavest Gifts amongst Men, thou dealedst sundry Rewards of thy Spirit: Renew again from Above thy old Bountifulness, give that Thing to thy Church, now fainting and growing downward, that thou gavest unto her shooting up at her first Beginning. Give unto Princes and Rulers the Grace so to stand in Awe of thee, that they may so guide the Common-weal, as they should shortly render Account unto thee, that art the KING of Kings. Give Wisdom to be always assistant unto them, that whatsoever is best to be done, they may espy it in their Minds, and pursue the same in their Doings. Give to the Bishops the Gift of Prophecy, that they may declare and interpret Holy Scripture; not of their own Brain, but of thine Inspiring. Give them the Threefold Charity which thou once demandedst of *Peter*, what Time thou didst betake unto him the Charge of thy Sheep. Give to the Priests
the

the Love of Soberness and of Chastity. Give to thy People a good Will to follow thy Commandments, and a Readiness to obey such Persons as thou hast appointed over them. So shall it come to pass, if through thy Gift thy Princes shall command that thou requirest, if thy Pastors and Herdsmen shall teach the same, and thy People obey them both, that the old Dignity and Tranquility of the Church shall return again, with a goodly Order, unto the Glory of thy Name. Thou sparedst the *Ninevites* appointed to be destroyed, as soon as they converted to Repentance; and wilt thou despise thy House falling down at thy Feet, which, instead of Sackcloth, hath Sighs, and, instead of Ashes, Tears? Thou promisest Forgiveness to such as turn unto thee; but this self-thing is thy Gift, a Man to turn with his whole Heart unto thee, to the intent all our Goodness should redound unto thy Glory. Thou art the Maker, repair the Work that thou hast fashioned. Thou art the Redeemer, save that thou hast bought. Thou art the Saviour, suffer them not to perish which do hang on thee. Thou art the Lord and Owner, challenge thy Possession. Thou art the Head, help thy Members. Thou art the King, give us a Reverence of thy Laws. Thou art the Prince of Peace, breathe upon us brotherly Love. Thou art the God, have pity on thy humble Beseechers, be thou according to *Paul's* Saying, *All Things in all Men*, to the intent

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intent the whole Choir of thy Church, with agreeing Minds and consonant Voices for Mercy obtained at thy Hands, may give Thanks to the Father, Son, and Holy Ghost; which, after the most perfect Example of Concord, be distinguished in Property of Persons, and one in Nature: To whom be Praise and Glory eternally. *Amen.*

*A PRAYER for the KING'S MAJESTY,
out of the Liber Regalis.*

GOD, the unspeakable Author of the World, Creator of Men, Governor of Empires, and Establisher of all Kingdoms, who, out of the Loins of our Father Abraham, didst chuse a King that became the Saviour of all Kings and Nations of the Earth; Bless, we beseech thee, thy faithful Servant, and our Dread Sovereign Lord, King GEORGE, with the richest Blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty Aid and Protection; Visit him as thou didst visit Moses in the Bush, Joshua in the Battle, Gideon in the Field, and Samuel in the Temple. Let the Dew of thine abundant Mercies fall upon his Head, and give him the Blessing of David and Solomon. Be unto him an Helmet of Salvation against the Face of his Enemies, and a strong Tower of Defence in the Time of Adversity. Let his Reign be prosperous, and his Days many. Let Peace, and Love, and Holiness, let Justice, and Truth, and all Christian Virtues, flourish in his Time. Let his People serve him with Honour and Obedience. And let him so duly serve thee here on Earth, that he may hereafter everlastingly Reign with thee in Heaven, through Jesus Christ our Lord. *Amen.*

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